

The
**SPIRIT OF
MISSIONS**

A Christmas Word from:

Bishop Murray

John W. Wood

Grace Lindley

The Rev. C. T. Bridgeman

**International Conference on the Christian
Mission in Africa - - - - -**

By the Rev. Artley B. Parson

*Assistant Foreign Secretary of the Department of
Missions of the National Council*

An Inside Story of the Siege of Wuchang

By Paul A. Wakefield, M. D.

Medical Staff of the Church General Hospital, Wuchang

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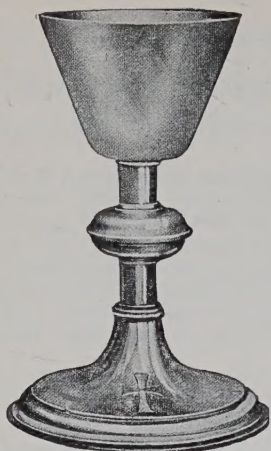
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The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

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Assistant Editor

Vol. XCI

DECEMBER, 1926

No. 12

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JOHN GARDNER MURRAY, D. D., S. T. D.

PRESIDING BISHOP OF THE CHURCH

Bishop Murray's Christmas Word

THE NATIVITY of our Lord accentuates and emphasizes the sanctity of the Home and the God-established importance and supremacy of the family in every sphere and all activities of human life.

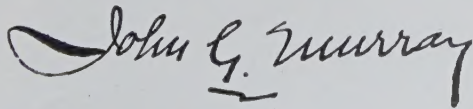
Heaven and Earth were united in the fellowship and communion of the first human household. God walked and talked with Adam and Eve in the garden of Eden in the cool of the day.

And this sacred union, broken by human foolishness and frailty, was again renewed by Divine Wisdom and Grace when God took up his Tabernacle with men in the immediate Person of "Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man."

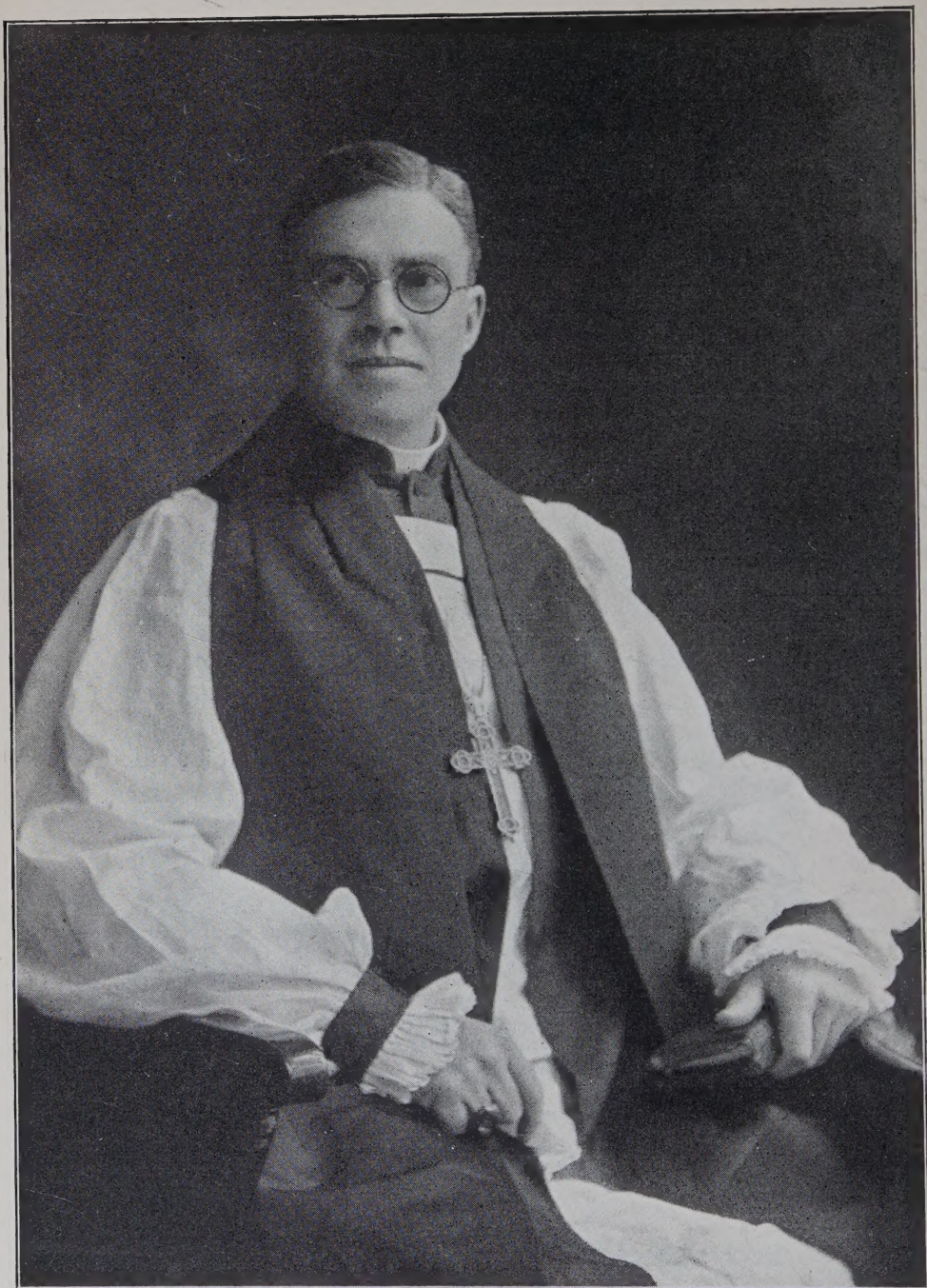
And this renewal of the union affirmed forever the eternal fact of the Oneness of universal humanity as a common family in and through Him, "Whom God had highly exalted and given a name which is above every name: that at the name of Jesus every knee should bow, of things in Heaven and things in Earth, and things under the Earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

And the use we are to make of this fact is exemplified for us in the conduct and experience of Jesus in the Nazareth home, where he not only "increased in wisdom and stature," but also "in favor with God and man."

Yes, let us enjoy Christmas as a universal family day, that our joy may be supreme and perpetual. And let us honor God through the Christ Child, as our Church family head, love all men as our brethren, and hold fellowship with them as common members of one household.

A handwritten signature in cursive script, reading "John G. Murray". The signature is written in dark ink and is positioned above the date line.

DECEMBER 25, 1926.



THE RIGHT REV. ROBERT E. CAMPBELL
Bishop of Liberia
Consecrated November 30, 1925

International Conference Discusses African Development

Missionary Leaders of All Faiths, Scientists
and Educators, Stress the Need of Unity

By the Rev. Artley B. Parson

Assistant Foreign Secretary, Department of Missions

"Ethiopia shall struggle to stretch out her hands unto God"

THE continent frequently characterized as dark was brought out into the light and the way opened for the beginning of a new era within its vast regions at an international conference that closed at Le Zoute, Belgium, September 20th. An unusually varied and representative group of experts brought authoritative knowledge on the human, economic, political, moral, intellectual and spiritual phases of African development; one thinks of Sir Frederick and Lady Lugard; scholars like Edwin W. Smith and Julius Richter; leading educators as Dr. C. T. Loram and Thomas Jesse Jones; and missionary leaders as Dr. Donald Fraser (who was chairman of the Conference), Q. H. Oldham, Bishop Gwynne, Canon Dowling and many others intimately associated with missionary and other work in Africa.

Le Zoute is on the Belgian sea coast, midway between the great Zeebrugge Mole (which played so important a part in the great war) and the island of Walcheren, Holland, whose flashing lighthouse one saw at night. There was a combination of sky and booming sea and long reaches of sand which gave a fitting setting for a conference that needed a sense of illimitable Divine Power. The program was full to overflowing, but, with businesslike management in the way of limiting addresses and discussions, was carried out with dispatch. There was no hurry, but rather a secure feeling of spiritual leisure that carried us along to our tasks while we waited for a Voice to speak through our voices.

The varied group of workers from many fields, secretaries from many boards and a fine group of authorities on Islam brought to the meetings rich and varied experience. Negro leaders from Africa and America were present with their invaluable contribution. Our Church was represented by Bishop Campbell of Liberia, the Rev. Herbert A. Donovan of Cape Mount, Liberia, returning to the field after furlough, the Rev. John Kuhns, an appointee to the staff in Liberia, and the writer, the Rev. A. B. Parson, Assistant Foreign Secretary of the Department of Missions. The Church of England had a large group present, including bishops, priests and laymen representative of their missionary organizations and from the field. The conference was limited to 250 delegates.

One feared somewhat at the outset that the vastness of the field to be covered and the necessary multiplicity of subjects would bewilder rather than enlighten. We plunged into a consideration of the history of the work in Africa, race relationships, evangelism, the past, present and future of education, governmental policies, economic questions (e. g. land and labor), woman's work, the building of the Native Church, language and literature, medical work. But one found a unity rather than a complexity and soon was under the fascinating spell of Africa, the land of romance and adventure. Glimpses opened into actual life in a myriad villages, towns and cities; here one felt the rush in a Rhodesian gold mine; there the quiet of a smoky hut

in a mid-African countryside; here the droning in a bush Mohammedan School; there strong young men stepped forth from a modern college; here one caught the prosperous program of a rich agricultural section in a vast British mandated territory; there the pathos of medical needs among a section of the Bantu; here the West African field, there the East, or the South African—each distinctly contrasted; primitive life was mingling with the irresistible incoming of the macadam road, the airplane, the wireless, the rubber market, the liquor traffic and always the steamboat and the railroad—all these notes and more mingled to give an alluring picture.

One felt constantly the menace of the onmoving of a militant Moslem penetration; and one could never get far away from the sinister impacts of Godless industrialism and slow-dying pagan imperialism.

It was on such a background that we set up the hopeful element of an emerging higher human society; the kingdom of God; a new era for these our brothers, many of them still in the primitive tribal conditions of centuries before Christ. But these sounded out the ever-new call.

"Behold the Kingdom of God is at hand!" We were talking of a New Day of Christ in Africa. However unworthy of the great trust any individuals might be, this group as a unit represented the highest spiritual thought and devotion of the Christian era concentrated on the obligation to redeem a continent.

The note was from first to last: *Redemption*. This was the quest of followers of a Master who revealed a God of love. The purpose of this God was a changed humanity, dwelling together the world around as a unified family. The group was fundamentally religious, dominated by earnest faith, borne on by the vision of a City of God, exalted by prayer that brought us to seek God's will not our own. Even when men of science and poli-

tics, and education and medicine and literature and commerce, spoke they gave a testimony that was harmoniously synthesized in one purpose of Christian faith. It was a company who had seen in the face of Jesus the Love that alone was sufficient to win this continent. Keen minds flashed and sharp wits vied to apply the technique of modern methods to the solution of vexing problems. Experts in government, past and present officials of prominence, gave unmistakable proof that there exist high motives in the nations that rule nine-tenths of African soil to lead the peoples into a higher level of living. Nations (however slowly) feel the urge of this divine will. They are no longer concerned solely with civil and military organization—for acquisition; *they care for human beings as a primary concern of government*. That is a great advance. It has taken for granted that national dependencies shall be given programs of economic progress; education, health and character development. Sir Frederick Lugard attributed this changed attitude to the mandate conception of the League of Nations, which had effected as great advance in human progress as did the abolition of slavery. The trend in education alone is seen in the expected annual appropriation by the Gold Coast within a decade of \$1,400,000.

Such educational advance should mean the opening of undreamed possibilities for the hitherto circumscribed African. It is such enfranchisement that missions have only dreamed of. Government and missions are now working hand in hand, which argues one may conclude a growing endorsement of the enterprise of the forces of the Kingdom of God.

Pronouncements of unusual worth were agreed on regarding the work of education, giving a goal for years to come. Noteworthy especially was the entire agreement of educators that not only is religious instruction in the classroom an essential of all true edu-

cation, but that the whole of education is of little worth *"unless religion colors the whole curriculum."* This was the strongest validation of the deep religious character of missionary education. In the carrying out of this lofty ideal it was imperatively urged that the training of missionaries in the future be such as shall secure that this Christian content be conserved.

As in the realm of education the program developed clear group thinking on these other questions also; medical standards and the preservation of the physical vitality of the races of the continent; conditions that concern the economic basis of society; home life and motherhood; race relationships. No unmeaning resolutions for publicity were promulgated; but pithy statements were agreed on as principles for future cooperative action—based on the impartial experience of various agencies in different fields. These are later to be submitted to mission boards in Britain, Europe, America and Africa for mature consideration looking to the greater cooperation in the future that must be.

The delicate relationship between Western forces that now guide and the natives who now follow, and the eventual question of how the native can assume responsibility and yet not be unmindful of his dependence on mis-

sionary leaders, were sanely handled. It might be easy to become visionary here, and act in an overhaste that would result in the permanent hurt of still undeveloped peoples and the disintegration of the missionary ideal as well. Again and again we were reminded that important as it was to hasten the work in Africa and extend

it in every way, the conference felt that we must bear in mind the inevitable slowness of the redemption of so vast a field and the necessity of hard heroic unremitting labor. One must take a long look ahead and plan for the distant years as well as the present. The divine method is by the sure gaining of individuals who become men of God and powerful in leading their people to God.

And always leaders bade the world to expect that only African faith, and African ways, African prophets and priests, African physicians and teachers could bring in the Kingdom of God in Africa. They must increase, we decrease, ultimately. But for that in-

crease the present task demands that we redouble our effort, put better workers into the field and expand the whole organization of the missionary enterprise. We must stress the adaptation of education to all the needs of African community life, the importance of the vernacular in instruction and insistence on its use for at least

LIBERIA

**Bishop: Robert E. Campbell
(American)**

Suffragan Bishop: Theophilus Momolu Gardiner (Liberian)

Some 10,000 Americo-Liberians live on the coast; the fifty different tribes in the interior number about 1,500,000.

Our Church has 81 mission stations, with 49 churches served by 8 foreign and 30 native presbyters. We have one hospital, one college and Divinity School, two boarding schools for girls and one boarding and industrial school for boys, besides 70 day schools. The items for Advance Work listed in the Program of the National Council for 1926-1928 are:

Equipment of new work in tribal territories -----	\$25,000
Cape Mount, Erection Medical Missionary's House and equipment of St. Timothy's Hospital -----	20,000
Cape Mount, equipment St. John's Industrial School -----	15,000
Cape Palmas, equipment St. Mark's Hospital -----	15,000
Cuttington, Chapel, at Cuttington College and Divinity School -----	10,000
Translation of Bible, Prayer Book and Hymns into tribal languages -----	5,000
	<hr/>
	\$90,000

three years, the need of character development based on religion.

This group of persons bound together in The Great Adventure was unified in a fellowship of prayer that lifted us into the Heavenly Presence and gave us a sure hold on the Great Friend. The sessions were permeated with a feeling of utter dependence on Divine leadership, yet confident that the Holy Spirit was leading into new truth. All felt one in the work, though the points of view were as diverse as Quaker and Roman Catholic.

These statements cover the great phases of influence in the life of Africa today—evangelism, education, health, economic questions, language and literature and the status of women. In any statements it must be insisted that the conference disclaimed any final voice of authority; it saw the whole field as a great experimental work among diverse groups and sought merely to elicit guiding principles that have been proven in the years of labor. It sought above all to create among Christian brethren one spirit moulding all into one solid fellowship. It saw the actual possibilities of—indeed the necessity of—unity among Christians faced with the threat of other disintegrating forces. It believed that it is possible to hasten the creation among black peoples of a new order of life approximating the Divine Idea.

The whole group believed in the capacity of the African to grow into fellowship with other racial stocks. We are to expect distinctive gifts from them that shall interpret the God of our faith for the ages that are ahead. It was this implicit faith in Africa of the Africans that gave a firm basis for hope for Africa's redemption. Not for

a moment did we think of a white man's evangel to be superimposed on reluctant tribesmen alien to our modes of thinking and living; but a Gospel of and for the African expressed in ways that he can understand and interpret and amplify. There was recurrent mention of the value coming out of the African's heritage and much thought of the right approach to his mind, indicating the desire of missionaries to work not for, but with the native peoples.

We will hear more of the Conference, since the Boards of all Communion are to be informed of the ideals and principles adopted. If the value of the Le Zoute meetings is not to be lost for our Church we must coöperate fully in the greater movement for the uplift of the whole continent, profit by our mistakes, set higher standards and see the importance of our Liberian Field in relation to the whole wide land. It is a day to feel the necessity of unity if the enemies of the Kingdom are not to prevail.

We used at Le Zoute a prayer that might well become our prayer as our Church thinks of its obligation to this vast land.

O God, who art heroic love, keep alive in our hearts that adventurous Spirit which makes men scorn the way of safety, so that thy will be done. For so only, O Lord, shall we be worthy of those courageous souls who in every age have ventured all in obedience to thy call, and for whom the trumpets have sounded on the other side; through Jesus Christ our Lord. Amen.

AT the conclusion of the International Conference on Christian Missions in Africa, Mr. Parson accompanied Bishop Campbell to Liberia for the purpose of visiting our missions in that country. We are happy to announce that Mr. Parson will record his observations for publication in THE SPIRIT OF MISSIONS in the near future.

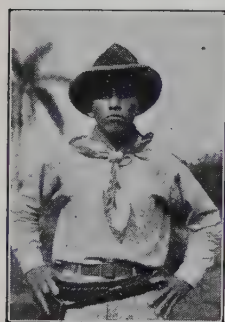
How We Kept Christmas in Cuba

The Yearly Remembrance of the Birth of
Christ Makes Glad Whole Countryside

By the Rev. Reese F. Thornton and Mrs. Thornton

Missionaries at La Gloria, Cuba

IF YOU had been living in La Gloria last winter, spending your Christmas away from home in a land of eternal summer, how much there would



A REGULAR ATTENDANT AT
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SCHOOL

have been that you could have done to help us with our Christmas Festival. Our plan was to cast all the children of the Sunday School, except the toddlers, in a religious drama, setting forth the principal events on the Birth of Christ. This meant that we had to find places for some

eighty-five or ninety children. They had to be costumed and rehearsed, with our resources, both as to personnel and expense money, decidedly limited. Luckily, we had the help of two kind parishioners, whose ability and devotion to the task more than made up for the lack of numbers.

Early in December, armed with fifty dollars which a generous Church School up north had sent us in lieu of a Christmas box upon which a duty would be charged, and a small grant from our own Sunday School, we made the journey by automobile over horrible roads through the beautiful passes of the Cubitas Mountains to the city of Camagüey. Here we bought strings of glass beads by the dozen, and brooches and earrings and barettes and tops and mouth organs and knives, all of them by the dozen. And great quantities of brightly colored crepe pa-

per. This last item was for the costumes of pages, waiting maids, fan bearers, dancers, whose place was to give color to Herod's Court and to the Court of Augustus Caesar, where the decree was signed "enrolling all the world!"

Then followed days of frantic preparation. *La Liga de Señoritas*, our group of "older girls," to the number of some twenty, met twice a week to sew the paper costumes. One of the two aforementioned helpers opened her home two or three afternoons a week to drill the pageant of Caesar's Court. And many were the laughs we had—drilling our poor little undisciplined boys and girls, to make them keep time, to march together, to remember their places, to hold their fans or trumpets or "S. P. Q. R." standards upright; they inclined to find such training difficult, even when explained in their own tongue; we humorously realizing our own deficiencies in making ourselves understood in their Spanish.

And other meetings after school, in the evening, on Sunday afternoon where the principals learned to speak their lines with grace and understanding. And yet other meetings of the small group of American women of the mission, to sew tarlatan stockings and fill them with candy, to select presents and wrap them. And then the night of the performance!

But first, let us tell about our Christmas services. In La Gloria we serve people speaking both English and Spanish. Consequently, we must have two sets of Christmas services. For the Cubans we had the Midnight Euch-

arist—*Misa del gallo*—they call it. And such a beautiful service it was. Our pretty little church was decorated with palms and poinsettias and asparagus fern and large fragrant roses from the rectory's patio. The church full of reverent worshipers, the Christmas hymns, and last of all, the clear young voices of the girls' choir, like angels singing the Spanish words of "Holy Night," *Noche de Paz, Noche de Amor*. Then, next morning, the service in English, the strong voices of the Jamaican Negroes joining with our own in the familiar hymns.

And then, on Holy Innocents' Night, the Sunday School Christmas Festival. We rent, for the occasion, a hall with a good-sized stage and seating capacity for about two hundred and fifty persons. The doors remain locked until seven o'clock, admittance being given only to the children appearing on the stage and to those who have promised to help dress them. Already a crowd has gathered outside, but we need the entire hall to prepare the eighty odd *artistas*. Then the doors are thrown open, all the seats are quickly filled and the "S. R. O." sign is hung out. And they do stand, at the back of the hall, outside, before the windows, around the sides of the building, willingly, patiently, for this yearly function is eagerly awaited by the whole countryside.

THE CURTAIN RISES

At last all is prepared and the curtain rises. Fourteen little boys and girls, dressed all in white, file in and take their places across the stage. Each carries a letter of the alphabet before him, for all to see, and together they spell out: *Felices Pascuas!* Merry Christmas. The little folks are loudly applauded and *que gracioso*—how cunning!—is the unanimous verdict. Then a group of older girls, seven to eight years old, again dressed in white, heads crowned with green wreaths and holding brightly colored hoops, from which hang letters, this time to spell out

Navidad, "Christmas!" After going through a very slow drill, consisting of several figures, they line up as the little ones had done and each one recites a verse beginning with her own letter.

A WONDERFUL PAGEANT

Then follows the Drama of the Birth of Christ. First, the pageant of Caesar's Court in Rome. Amid the fanfare of trumpets the Court enters, fan bearers, standard bearers, pages and dancing girls. When they are in place another fanfare and Augustus enters with the Queen, subsequently signing the decree of enrollment. Perhaps the details were not archeologically correct, but it is quite certain that the bright-colored costumes and the mass of glass jewelry brought much pleasure to many whose lives are extremely drab, and formed a good background against which to portray the simplicity and quiet of the Holy Birth.

From the Court—scene of worldly delight—we pass to the Temple in Jerusalem and the foretelling of the Birth of John the Baptist. Then the Annunciation with Mary, an unusual type of Cuban beauty, fair of skin, features regular, eyes of hazel, her oval face crowned with fair hair. The Angel Chorus in the annunciation to the shepherds, the scene which followed, was dressed in white, with wings of white cardboard and silver head wreaths set with silver stars and they sang their Spanish carols as the shepherds slept. The Wise Men, bearing their symbolic gifts, appear first to Herod, then, at the manger side, leaving to Herod the pleasure of a monologue, in which he curses their fickleness and plots the destruction of the "new born King." The action closes with the Flight into Egypt. The Nativity scene was, perhaps, the most effective, with the six or eight angels, the four shepherds and the Wise Men all grouped in humble adoration about the Mother and Child while the chorus sang *Noche de Paz, Noche de Amor*.

The hall had been decorated with



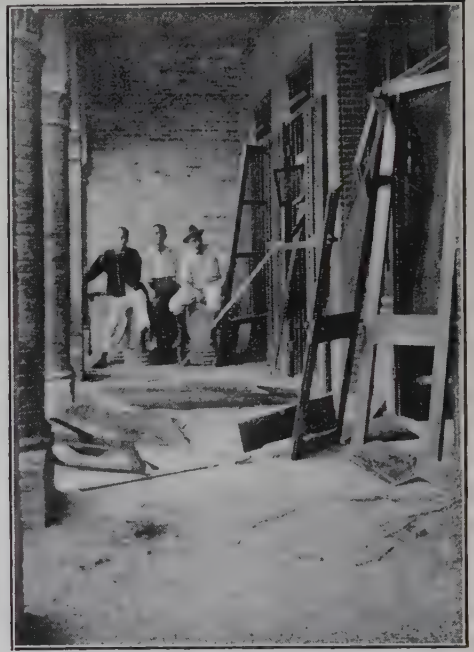
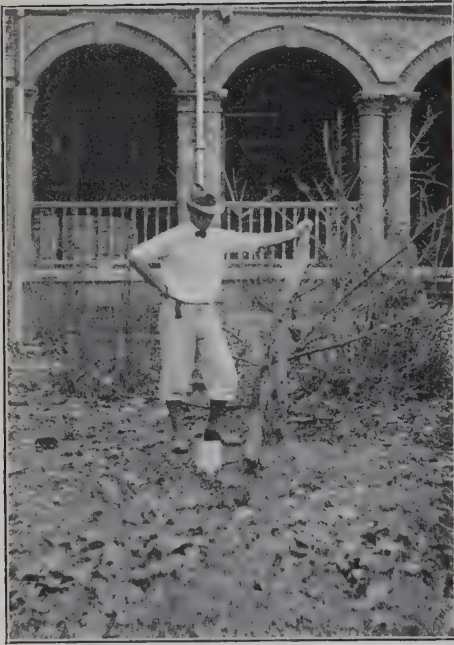
GIRLS AT HOLY TRINITY CHURCH SCHOOL DRESSED FOR THE PAGEANT OF THE BIRTH OF CHRIST. THIS PHOTOGRAPH WAS TAKEN OUT OF DOORS ON NEW YEAR'S DAY

palm branches and flowering bougainvillea. To one side of the stage the Christmas tree is set; not a fir tree, for there are none in our woods, but one that is bushy and symmetrical, beautifully dressed by an American lady who performs this office for us every year. All eyes are now turned in that direction as Santa Claus appears and then the presents are distributed. Many of our children are very poor and this is their only Christmas festivity. So there are presents for all—mostly “joyful” presents, for even the poor have food and clothing enough, but their budget does not include toys or “pretties.” The Cubans are most appreciative and many were the words of gratefulness which came to us, which we now take pleasure in passing on to those at home whose efforts make possible this Christmas festival.

Few young people, living in the United States, altogether miss the joys of Christmas. There are social agencies, Sunday School and Community Centers and Good Cheer Societies, enough

to step in where needed. But in Cuba, at least in the rural section of which La Gloria is a center, and certainly this is duplicated in many other localities, this is not so. Last Christmas a basket of toys and other gifts were gathered together and sent to a poor American family living in the Cubitas Mountains, twenty miles from other American neighbors. The mother is hopelessly deformed, has five children and a lazy husband. This basket was all their Christmas, but did they keep the gift? No; it must be divided, and the Christmas cheer shared with the Cuban children of the vicinity who otherwise would have had none. My plea, therefore, goes along with my thanks for past help. May the Church at home, by spreading her sphere of influence in Cuba, bring more joy to more children! May she continue to share bountifully her Christmas joy with others, even as this little hump-backed mother so generously shared hers with the Cuban children round about her.

THE SPIRIT OF MISSIONS



ECHOES FROM THE WUCHANG SIEGE: LEFT, MR. R. A. KEMP VIEWING BOMB FALLEN IN FRONT OF HIS HOUSE. RIGHT, EFFECT ON HIS PORCH



THE LIVING ROOM OF MR. KEMP WAS WRECKED BY THE SAME BOMB BUT FORTUNATELY NO ONE WAS INJURED



THE MEN'S SIDE OF THE CHURCH GENERAL HOSPITAL, INSIDE THE WALLS OF WUCHANG.
SEVERAL BOMBS WERE DROPPED ON THE COMPOUND

Doctor Tells Inside Story of Wuchang Siege

Missionaries Shut Up Within City Walls
Face Situation with Calmness and Courage

By Paul A. Wakefield, M. D.

On Medical Staff of Church General Hospital, Wuchang

FOR over a week now we have been "canned" up inside the four walls of Wuchang, no word of the outside world. The last stencil letter I sent was on September 13. For the rest of that week we had simply routine firing—an occasional aeroplane.

Finally on the 17th all mails and communication of all kinds were stopped. Here we were like rats in a trap—attacked on every side, 200,000 people and an army besides, food going very rapidly, many with nothing to eat.

On Saturday (September 18) the Chamber of Commerce asked Bishop Gilman and myself to try to go through the Southern Lines and beg for some connection on some basis through the telegraph or telephone line and also to ask for a boat to come to Wuchang for two men to talk peace. Sunday noon we started out of the Ping Hu Cate (by the Yangtsze River), the Bishop carrying an American flag, I carrying a half hospital sheet! Detail of that

trip is unnecessary. We got some rifle bullets all right. I suppose the Southern soldiers simply could not resist taking a poke at us when in such plain sight! The essential thing was that they did not hit us. We didn't run, but we didn't stop to look around.

Once inside the Southern lines all went well. Red tape, a lot of it, but always courtesy, and finally we reached Hankow with a Southern officer for escort and our message delivered.

The Hankow people seemed to think we had dropped from the sky. Any way we had all we could eat, bread with butter, cold drinks, beefsteak. Hurriedly we got two boxes of food for our staff, flour, butter, coffee, tinned meat, and on Monday we started back again on the boat that came to get the peace delegates. Telegraph and telephone connection were refused.

Since then (Monday, 20th,) we have been utterly closed in. We have no idea of what has happened in the world, much less in Hankow. The del-

egates came back once for instruction, but no news came to us.

In the meantime famine and aëros have been busy. September 22nd was American Church Mission Day; a bomb was dropped in Trinity Church compound, but did no damage. Another dropped carefully between the Nurses' Homes at Church General Hospital. Damage?—a hole in the ground. The third dropped in Boone compound, ten paces in front of Mr. Kemp's house, thirty paces in front of mine! This one was another matter, a high explosive that broke practically all the glass in Mr. Kemp's house and tore down his plaster. My house suffered much less, only a little plaster fell, but most of the upstairs will have to be done over and windows will have to be reglazed and reset. I was the only one near this when it fell; I remember only my breath being knocked out and a horrible noise with glass falling and window frames coming in. I ran to the front of the house, saw a great cloud of smoke and dust over our wall and heard a child shrieking. I ran, got a ladder up the wall, pulled it up, let myself down on the other side and found a neighbor's house in utter ruins, a bomb had been dropped here too. In fact, I did not know there was more than one bomb. I did not know of the one in our own front yard till after I had gotten these people out, done them up and sent them on to the hospital.

Two people were killed with this bomb, wife and child. The father is in a hospital still, recovery uncertain. To finish up, the rest of St. Mark's (over the south wall) was burned that night to prevent sharpshooters hiding there. As far as we can see or learn St. Andrew's and St. Hilda's are virtually untouched. We have very good Leiss field glasses and have watched these places day by day. [St. Andrew's and St. Hilda's are outside the walls of Wuchang.] Of course we cannot see what the Southern soldiers have done inside, but so far their reputation in

all these matters have been very good.

We have done all we could do for the starving people shut up in the city. With actual peace arrangements we have nothing to do other than to act as messengers to bring the two sides together. Of the relief work we have tried much, but so far have accomplished little. We tried to arrange for women and children to be let out of one of the gates into Hankow and the country around where food is plentiful. The South offered to let all kinds of boats run all day long to bring the people out, with foreign marines (from gunboats) to see that no soldiers or "bombs," etc., were carried back to Wuchang. The Northern officers in the city here would only consent to two small boats, working two hours a day. This would mean that only about 1,200 people could be taken, which would be far worse than starving; people would be crushed to death in the rush.

Since the 22nd we have been relieved of one horror, as the South gave five days with no aëro. Bishop Gilman has seen the governor and Head Commander Liu (who really decides all things), to urge some modification of the two boats' plan, and at the same time I have been trying since Thursday to get over the river to Bishop Roots to get his aid. Most of the time since last Thursday has been spent in trying to find a way to get people out to make peace.

As to conditions in the city. Our own work at the Church General Hospital is cut to the bone. The men's side is closed except for a few cases (like typhoid) that can't be moved; their food supplies being taken over by the woman's hospital—"women and children first." At Boone our teachers have been on gruel, limited amount, for weeks. The students (about thirty here before the siege started) have finally been forced to cut their food very materially. Of our refugees, many have little or nothing to eat. All kinds of leaves and "weeds" are being eaten. In the streets the dogs are rap-



ON THE LEFT IS THE DOCTORS' HOUSE AT THE CHURCH GENERAL HOSPITAL, WUCHANG.
AT RIGHT IS THE BROWNING MEMORIAL NURSES' HOME

idly disappearing. We daily hear their pursuit and capture. When we came in with the peace delegates' boats we brought enough flour for some days (three bags) for our foreign group. Most of us had some stores. Fortunately I had brought our winter's supply of canned fruit and vegetables and bacon when I came from Kuling.

This I have given out as needed. I have a few tins of milk saved for the babies, a tin of oysters saved for "sick." The rest is gone. It has been a pleasure to be able to do something to help. Money would buy a little food a week ago and we helped many with money when food could be found, but money if we had it is practically useless till peace and food arrive.

I write this as I wait for the boat to go to Hankow. It was supposed to come at eight this morning—it is after ten now and no sign of it. I am going to Hankow to take mail over and bring money back. There is no money left (among the foreigners) in Wuchang. All have given what they had to help and when the gates do open we need money to buy food that comes.

I am also going to try to arrange for rice to be sent to St. Andrew's, to be there ready to relieve the starving people when the gates do open. St. Andrew's is well inside the Southern line

but is only five minutes out of Tasao Hu Gate on a good paved street. If the Southern soldiers will let the Mission bring rice from Hankow, store it ready in the Mission buildings there, have it arranged to sell out in even measures for even money (1,000 cash and \$1 lots)—we can handle many thousands of people a day, while if no provision is made it may take days after the gates open and peace is here before rice can be gotten over and sold at a decent price.

Before you get this peace must come. You may know we have everyone done all we could do. There has been no hesitation in giving stores and money and effort to the limit. Even our lives seem very small in such surroundings. No one has been called on to make such a sacrifice, but I don't believe there is a person on the staff who would hesitate if the need came. Under fire now from all four sides for four full weeks is an experience that makes one re-estimate values.

I send all this for it *is* history. I wonder if any spot on the surface of the globe has had the "pain" during the last month of this little spot of 200,000 people, and only the spirit of the Master can cure!

The Revolution was started right here fifteen years ago October 10th.



HUNDREDS OF REFUGEES FILLED THE BOONE COMPOUND, WOMEN AND CHILDREN BEING TAKEN CARE OF IN THE DINING HALL OF THE COLLEGE



THE CORNER OF THE WUCHANG CITY WALL NEAREST TO ST. HILDA'S SCHOOL. THE HARDEST FIGHTING OF THE SIEGE TOOK PLACE HERE

Since then every "ism" but Christianity has been tried. The last three years have been the most hopeless in all the time; years of anti-Christian propaganda, of race hate.

Yet never were we, Christians, needed more than now, never have we needed so much your financial and spiritual support, and possibly more than all, your understanding and sympathy. If this letter helps you to see what is happening it is worth writing.

The future in China? May I put it this way? God is Truth. The God China needs is the God of Truth, an appreciation that Truth will make

them free, that evasion—"face," sophistry, hatred—merely enslaves and makes their condition more hopeless.

I am convinced that this spirit of blind hate, of evasion of Truth, this policy of hiding horrible facts of China's breakdown by shouting the sins and weaknesses of Christian nations (utterly ignoring any good or kindness shown in their history) these things must change and change quickly or their madness will destroy the nation.

A fearless prophet is needed in China. I pray he may come before it is too late!

A Pound of Rice

SFA184PAC170 15 CABLE

SHANGHAI 4309 1

November 1, 1926

KHEIXEOWM UKETSDECUV RYRASTAIKC AJADZXOHMS WOFATMNETT
DECUVNOOJB IBOOWDITAL YAESCOCTAM REGYVINYUB EYBENULAHT
AGUHBMIEDL XUTASISIVF YFOZCUCKEZ

THESE combinations of letters mean nothing to you, but they meant a lot to Bishop Graves and the people on whose behalf they were rushed under the Pacific and across the continent. Translated from the missionary code language they mean:

"Investigation Committee reports catechists' need pressing. Advise temporary subsidy, married catechists \$1.00 each child. Total amount \$100, gold, monthly from September 1. Request Domestic and Foreign Missionary Society make this grant. The matter is very urgent. Reply by telegram to me. BISHOP GRAVES."

This is the explanation of it:

Drought and civil war have combined in producing a food shortage in China with a consequent serious rise in the cost of living.

An investigating committee, appointed by Bishop Graves, has advised that our married catechists, whose sal-

aries average less than \$150 a year, should have an emergency allowance of \$1.00 per child per month. Bishop Graves estimates that this allowance will require a total of \$100 per month.

Confident that there are many people at home who would like to provide for a month or part of a month, a cable was sent to Bishop Graves that the emergency allowance would be provided for.

Bishop Graves reports that rice now costs nine cents gold per pound and that everything else is high in proportion.

One hundred dollars a month means \$25 a week. At nine cents a pound that means 270 pounds of rice per week. How many of us are good for a pound of rice a week for the next six months or more? The Department of Missions can tell you how to help Bishop Graves most effectively to meet his problem.

JOHN W. WOOD.

Christmas Message from Dr. Wood

MERRY CHRISTMAS to every one of the great family of the Department of Missions! How it spreads out around the world! There are those brave souls in this country and yonder overseas, speaking its message and doing its work. We at "281" shall be thinking of you as we are gathered for our Christmas Eve Celebration.

Then there are the fellow Churchmen of other races in many lands. Some of you will know for the first time this year the joy of standing before the Manger. May Christmas bring blessing to you all!

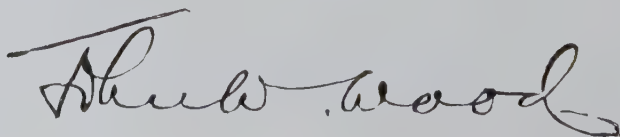
Then there are the thousands of readers of THE SPIRIT OF MISSIONS. Every year you are becoming a larger host. We count on you above all others for intelligent and effective championship.

And finally, there is the great and growing company in the household of the Church. You make the Department proud and happy by all you do in faith and love to speed the Christmas message.

Christmas gives us a new vision of the Church's Mission. It humanizes the Church's task. It personalizes the Church's message. As we listen to the Christmas Gospel and the Christmas hymns, we realize that the Church's commission is not primarily to circulate a Book of blessing or to promulgate a Creed of comfort. The commission was given before the Book was completed or the Creed formulated. Christmas tells us that the Mission of the Church is to make known a Life. It is a Life that in its human form began in all humility and baby weakness in a manger. Only Divine Love could have conceived such a method of revelation. It is a life that spent its days and nights in service of others and then found the Cross.

That is why, I think, Bishop Westcott reminds us that "no one can hold with an intelligent grasp the central truth of our Faith—that the Word became Flesh—without feeling that it includes the unity and consecration of the race, without feeling that it has power not only to console, but also to animate, to inspire, to guide."

Again, Merry Christmas, to one and all!

A handwritten signature in cursive script, reading "Dr. Wood". The signature is written in dark ink and is positioned below the main body of text.

Kyoto Day Nursery Keeps Real Christmas

Those Who have Only Heard of Santa Claus Learn of the Christ Child

By Margaret R. Paine

Missionary in Kyoto

AS YOU all know, the Kyoto Day Nursery, or "Baby House" as the Japanese call it, boasts a thriving Sunday School. Christmas is over and we are all very tired, but I should like to tell you of the Spirit that filled our hearts this year when we had our Christmas entertainment.

Mr. Sonobe—the very center of the Sunday School which he has directed in this neighborhood of poor weaving folk for over fifteen years—has been very seriously ill and was unable to take any part in our preparations, to his keen disappointment and distress, and to our dismay, for one of our helpers is a very busy young chap in a bank, and our three young teachers are working hard at their studies in the Training School, as well as teaching. But they all gave cheerfully their extra time over and above their regular teaching on Sunday morning to relieve Mrs. Sonobe's burden and not abandon the entertainment. For Mrs. Sonobe's Baby House proceeded as usual—babies must be bathed and nurses watched, and she must give much time to Mr. Sonobe.

In Japan, where Santa Claus has become an obsession and little is known of the actual reason for the being of Christmas, great care is taken in our Sunday School entertainment to emphasize only the real "Christ Service." Little piping voices read the wonderful story from the Bible—tiny children recite their hard-learned verses—older children act little plays illustrating the helpful spirit of the season—and especially faithful ones take part in the living pictures, which are the wonder and joy of these people, many

of whom live in one room drabness. They see the angel in flaming white robes and spreading wings appearing to Mary, who is draped in pretty scarfs, her little head bowed and her hands outstretched in real understanding of the spirit of the *Magnificat*, sung by the whole school. They see the same little faithful "Mary" bending over the manger, her face lit with its glow—"Joseph" (who is growing into a sweet, sturdy chap in the oldest class), three very young shepherds, excited and proud to be chosen and thrilled with their costumes and long staves; and the dear little white angel holding her hand in blessing over the group—until all the Sunday School, carrying candles, filed by, received their light and gathered behind this picture singing *O Come All Ye Faithful*, holding their candles high and making a lovely glow behind the ear-nest group.

At the very end we are delighted to have the "big boys" with us who feel too old to be in the Sunday School, but who come to Mr. Sonobe's Bible class at night. One of them, a big chap with a sweet childish face, has had to go out as an apprentice and his time is no longer his own to play and keep in touch with what beauty and music he had at school, but he still remembers the warm loving feeling under the Sonobe roof and comes back in this Christmastide.

After the last prize is given, *Praise God From Whom All Blessings Flow* is sung and every guest has departed, the missionary is left with a deep feeling of thankfulness that she has been a witness of the translation of Christ's love into the hearts of these people.

A Christmas Word to the Women of the Church

MERRY CHRISTMAS! And the merriness is compounded of Christmas joy, Christmas peace and Christmas fellowship. There is unspeakable glory for humanity in that God, exquisite in His love and graciousness, entered into it so entirely that He became Man. There is peace for humanity because the Incarnate One makes it possible for those who will it so to live lives of peace radiant with His strong gentleness and self-forgetting love. There is fellowship for men since, in coming closer to their Little Brother, they come closer to each other.

No wonder the listening shepherds long ago heard the angels sing of glory and peace and goodwill. Today in spite of all earth's discords of confusion and pain and sorrow there is a growing volume of song through which the same notes ring. And the future is bright with the promise that the song will grow and grow till all over this earth, men will lift up their hearts unto the Lord, crying with the angelic hosts, "Glory to God in the highest and on earth peace among men."

Meanwhile, God keep you merry, gentlemen and ladies and children, as we work and pray for the coming of that gloriously Merry Christmas Day!

Grace Lindley

"Sending Him Off to Heaven"

Laborer's Reform Union is at Work
Again Among Tokyo's Very Poor

By the Rev. Y. Sugiura

Founder of the Tokyo Laborers' Reform Union

THOUGH all the material equipment of the social work of the Union was destroyed by the great earthquake and fire, our spiritual resources remained unimpaired and had been able to sur-



MR. Y. KASE

mount the great trial, and though the Union lost many members on account of the fire and the consequent changes and confusion following the disaster, remaining ones have united with me with more vigor and zeal than ever to

reconstruct the work, which has become more important than during the pre-quake day.

In summing up what we have accomplished in the effort by the grace that God has given us in these three years, I think it is wise to show what we are doing at present. To give mere material help to the poor is nonsense, if we do not try hard to lead their souls to the Lord and save them from their spiritual poverty.

With this hope we are now taking care of six ex-criminals, two cripples, three depraved young men, whom their fathers have entrusted to us to convert, two helpless children, one poor Korean boy, who is going to a night commercial school, taking work in day time, and thirteen artisans, giving them work to support themselves at the Sendagaya Branch of the Union.

In Honjo, our former parish, we now have a restaurant to provide the people in the poorest district of this city with

cheap food, and to give it for nothing to the hungry by means of tickets distributed in the slums. We also started a dormitory for homeless working men in April, this year, which can accommodate 200 of them, and now from sixty to a hundred of them are coming to take refuge there every night. We are also helping three old, helpless persons, who are unable to work on account of age. Sunday service is held in the chapel of the Union, which is in a room over the restaurant, and the new True Light Church is springing up again from this little room, performing its special mission as the true light in the darkness of the society.

To give you some idea of what the Union is doing, we will tell you about Mr. Kase.

SENDING HIM OFF TO HEAVEN

Mr. Y. Kase is an old and infirm person of the age of seventy-six, who is passing his remaining days, which seem not to be many, with us at present. In 1886, he was baptized by a famous Christian, the late Dr. Neejima, founder of Doshisha University of Kyoto. He came into our church through Mr. M. Shiraishi, who was the evangelical worker of the church at Koriyama, and who became a pioneer worker in the North Tokyo District. As a layman, Mr. Kase always had been an earnest helper to Mr. Shiraishi and to Rev. Mr. Smart in Koriyama, Mi-haru, Fukushima, Shirakawa and Sendai. For the last 19 years, he had worked in the kindergarten belonging to St. Peter's Church, Yamagata. (He is seen standing at the right end in the picture, page 131, SPIRIT OF MISSIONS, March, 1896.)



SOME WHO ARE PROMINENT IN THE WORK OF THE TRUE LIGHT CHURCH. THE REV. Y. SUGIURA, THE FOUNDER, SITS THIRD FROM LEFT

When, however, his health failed because of a severe attack of grippe at the beginning of last year, this old man found himself alone in the world, having no family to help him nor home to retire to. I was asked to send him to the Tokyo Municipal Poorhouse. But it was too sad and heartrending for me and I asked all the members of the Union to unite and help me to keep him ourselves, with the hope of making him more happy, as they would wish others to do to their fathers, if they

fell into the very same circumstances

Now he finds himself surrounded by new friends, who nurse him as kindly as possible, and seems very cheerful. But his health is declining slowly day by day, he knows that his end is not far, and he said the other day, "My preparation is finished, please let me put on my surplice, when I am called to Heaven." All the members of the Union are very happy, that they are able to take part in the work of "sending him off" to Heaven.

Bishop Gilman Brings Latest News from China

BISHOP GILMAN of Hankow, who arrived in Seattle on November 7, was shut up in Wuchang for the period of the siege. During this time his forgetfulness of self and readiness to serve endeared him to Chinese and foreigners alike.

After filling some personal engagements in the West Bishop Gilman arrived in New York about December 1 and made his headquarters in Montclair, N. J., where Mrs. Gilman already

was with her family. Requests for speaking appointments for the Bishop should be addressed to the Speakers' Bureau, 281 Fourth Avenue, New York City, with the understanding that in accepting appointments he is to have opportunity for telling, not only the story of the siege of Wuchang, but some of the needs in the Advance Work Program for the diocese of Hankow, especially those having to do with Boone University.



COTTON PICKERS WHO ARE HELPED BY OUR MISSION COMING OUT OF THE ST. PAUL'S CATHEDRAL, HANKOW, AFTER THEIR CHRISTMAS SERVICE

Cotton Pickers of Hankow Find Help

Dwellers in Mat-sheds in Direst Poverty
Come to Our Mission for Rest and Healing

By Alice M. Clark, U. T. O.

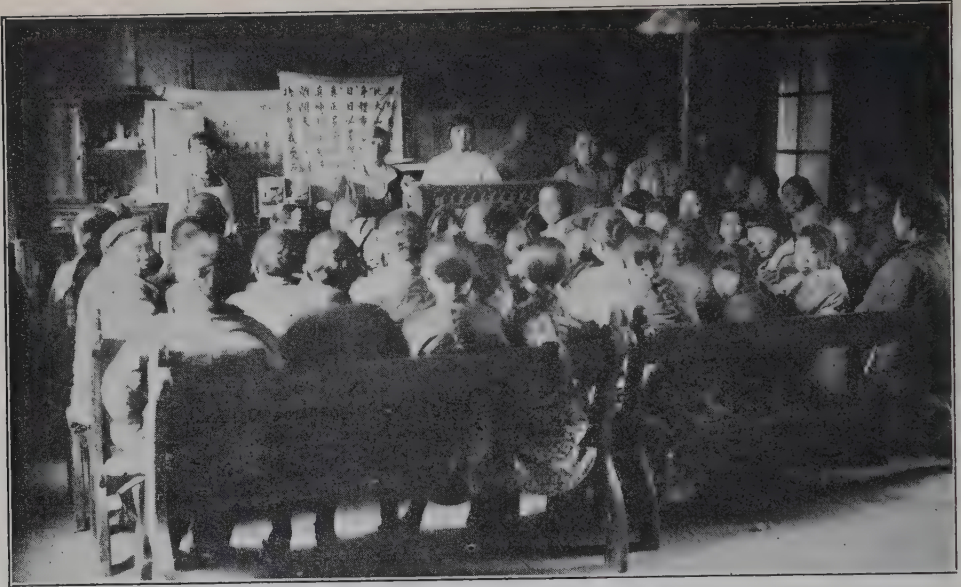
Evangelistic worker for twenty-five years in Hankow

SOMETIMES thousands of women and girls are employed in the three cotton-pressing warehouses of Hankow. The cotton comes from the fields sewn up in great bales. The women sort out the dirty from the clean and then they mix the different staples together, after which the cotton goes through the hydraulic press and comes out in heavy bales that are then shipped to Shanghai. These cotton pickers, as we call them, live in miserable mat-sheds on the mud flats back of Hankow and come from long distances every morning into the British Concession, where the pressing firms are situated.

One of these firms is next door to our mission and another on the opposite side of the road to us. From eleven a. m. to one o'clock these women are

turned out of the sorting rooms to get their midday meal. They walk about the streets and go to little shops just outside the concession where they can buy cheap cakes or bread. So this is our opportunity. We have a class room in the parish house open every day at this luncheon time and a Chinese Bible woman and I invite those who like to come in and rest. Then we preach to them and sing hymns and teach the younger ones to read.

Total attendance at evangelistic meetings for one year was 5,660. Some of the women come to church every Sunday and already nine have become catechumens. We need greatly your prayers that we may find out some way of helping these poor mat-shed dwellers to a higher standard of living.



COTTON PICKERS OF HANKOW COME TO OUR CLINIC. THE WOMAN DOCTOR STANDS BY THE MEDICINE CLOSET. MISS CLARK IS ON THE PLATFORM

Once a week we have a free clinic for them and three properly qualified Chinese lady doctors besides one foreign lady doctor give their services gratuitously to help these poor women. The women and girls get diseased from working in the atmosphere of cotton fluff. Many of them get tuberculosis and a large proportion—almost all—have trachoma and other eye diseases. It is most cheering to find how much help they get from treatment once a week. They are often cured. The Poor Relief Committee sent one young girl with a bad tuberculosis foot to the hospital. She is apparently quite cured now and can use her foot well. She has turned out to be very clever and attractive.

The Poor Relief Committee was started three or four years ago to try to get the Chinese Christian churches of all denominations in Hankow to investigate among the poor in the various parishes and to try to relieve some of the worst cases of poverty from a common fund which we raise each year. We also try to raise a public opinion against some of the prevent-

able forms of suffering among the poor with a view to removing them—such things as cruelty to children and sick persons among the professional beggars and suffering among 'ricksha coolies for want of shelter and drinking water.

Thousands of poor people live in mat sheds up on the mud flats back of Hankow City. Their condition is pitiable indeed. The sheds are made of rotten matting suspended on bamboo poles. They have no windows, the only light comes from the door. They are built on the ground which becomes mud, into which your feet sink in wet weather. There is no drainage of any kind or any kind of sanitation, and the only drinking water is a long way off and has to be bought and carried to the hut. There is usually no furniture but a mud stove and an iron pan in which rice is cooked, and a wooden bench to sit on and a wooden frame with strings across which serves as a bed. Sometimes not even this. Usually several families live in one hut.

The misery of these people makes one's heart sick.



CHURCH SCHOOLS OF THE DIOCESE OF PENNSYLVANIA GOING TO HOLY TRINITY CHURCH, PHILADELPHIA, TO PRESENT THEIR 1926 LENTEN OFFERING FOR MISSIONS

Lenten Offering Has Jubilee in 1927

Pennsylvania Asks Nation-Wide Commemoration of Semi-Centennial of Lenten Offering

By Samuel H. Warnock

Managing Editor *The Church News*, Diocese of Pennsylvania

THE year 1927 will mark the fiftieth anniversary of the beginning of the Sunday School Lenten Offering, through which the children of the Church have raised for Missions a total of \$6,641,104 during the years the Offering has been in existence.

The diocese of Pennsylvania, where this great children's missionary movement had its origin under the leadership of a consecrated layman, has taken the initiative in arranging for a suitable commemoration of the semi-centennial anniversary of the Offering, and also has recommended action by the National Council that the anniversary be observed by the whole Church, at home and abroad.

As a first step towards the forma-

tion of a definite program to mark the 1927 Anniversary Year, the Sunday Schools of the diocese of Pennsylvania have accepted a recommendation of the Bishop and Diocesan Convention that a minimum sum of \$100,000 be fixed as the goal of the Diocesan Lenten Offering for 1927. This minimum sum will represent an increase of approximately 33 1/3 per cent over the total of the 1926 Lenten Offering in this diocese.

It is further recommended to the National Council that all other dioceses and missionary districts be requested also to make an effort to increase their Lenten Offerings in the 1927 anniversary year one-third over the amounts contributed in 1926, and thus signal-

ize the anniversary year by the largest Offering for Missions ever given by the Sunday Schools of the Church.

Of the total raised in the anniversary year above \$500,000 the diocese of Pennsylvania recommends that a sum not to exceed \$100,000 be set aside as a memorial to John Marston, the founder of the Lenten Offering, and the income from this fund be used for the education and training of a native ministry in the mission fields of the Church.

Early action by the National Council on the recommendations which have come from the diocese of Pennsylvania is looked for. They already have been informally discussed at a Secretaries' Conference in the Church Missions House, where the general feeling was expressed that it would be unfortunate if the semi-centennial anniversary of the Lenten Offering was permitted to pass without the whole Church participating in a special commemoration of the event.

The committee named by Bishop Garland to arrange for a suitable commemoration in the diocese of Pennsylvania, and to bring the subject before the National Council, consists of the Rev. Drs. Caley, Toop and Clattenburg, the Rev. F. E. Seymour and Messrs. Edward H. Bonsall and George W. Jacobs. Dr. Clattenburg is the rector of St. John's, Cynwyd, where the first Lenten Offering was given in 1877. Dr. Toop is rector of the Church of the Holy Apostles, Philadelphia, which has held a leading position among the Sunday Schools of the Church in the amount of its offerings for Missions. Dr. Caley, the chairman of the committee, has for many years been active in the promotion of the Lenten Offering, while the Rev. F. E. Seymour is head of the diocesan department of Religious Education. Mr. Bonsall is the national president of the Brotherhood of St. Andrew and Mr. Jacobs has for many years been treasurer of the diocesan Lenten Offering.

While it is perhaps too early to talk

about a nation-wide commemoration until the National Council has had opportunity to give consideration to the subject, THE SPIRIT OF MISSIONS feels it is a matter which, in the interim, may well occupy the attention and interest of all those interested in the Church's Missions.

An increase of one-third in the amount of the 1927 Lenten Offering over that for the current year would total approximately \$655,595. What a tremendous stimulus it would give to the missionary work of the Church if, under the leadership of the teachers and superintendents of all our Sunday Schools and other friends of Missions, the children of the Church might find it within their power to raise "A Million for Missions in 1927."

As the Lenten Offering originated in the diocese of Pennsylvania, it has been suggested that the National Council secure the coöperation of the whole Church in the holding of a Missionary Exposition in 1927 in the diocese of Pennsylvania. It also has been suggested that as a climax to this Exposition the 1927 Presentation of the Lenten Offering for the whole Church be held there.

What a climax to such a Presentation Service would be the announcement that "A Million for Missions" had been achieved by the children of the Church in commemoration of the Fiftieth Anniversary of the Lenten Offering!

With the "Mother" diocese of Pennsylvania preparing to fittingly commemorate the Lenten Offering's half century of usefulness may we not hope that everywhere in the Church opportunity be taken to emphasize more strongly than ever the missionary responsibility that rests upon each and all.

As we turn towards the Fiftieth Year of missionary achievement made possible through the children of the Church by their Lenten Offering shall we not make the record for the 1927 Lenten season a noble one?

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



BETTY IS A LITTLE HAWAIIAN GIRL WHO LIVES IN ST. MARY'S MISSION, HONOLULU,
READY TO PLAY THE UKELELE FOR YOU



GRADUATING CLASS OF THE TRAINING DEPARTMENT FOR KINDERGARTNERS AT ST. AGNES' SCHOOL, KYOTO, 1926. TWENTY-ONE OF THEM BECAME CHRISTIANS



SOME OF OUR CHURCH WOMEN AT HOFFMAN STATION, LIBERIA, SO NAMED AFTER THE REV. C. COLDEN HOFFMAN, A DEVOTED MISSIONARY OF EARLY DAYS



Henry Miller News Picture Service, Inc.

THE BISHOP OF LONDON LEAVING THE WHITE HOUSE AFTER CALLING ON PRESIDENT COOLIDGE, ACCOMPANIED BY BISHOP FREEMAN OF WASHINGTON AND HENRY G. CHILTON, OF THE BRITISH EMBASSY



THE GENEROSITY OF CHURCH PEOPLE HAS ENABLED MRS. BURKE OF FORT YUKON, ALASKA, TO TAKE THESE FINE BOYS INTO HER HOME



THE YOUNG PEOPLE OF OUR MISSION AT SAGADA IN THE MOUNTAINS

The Sagada Mission is one of the romances of missionary history. Twenty years ago these Igorots were head-hunters; persons were baptized and an industrial center established which made its influence felt all through the neighborhood.



INTERNATIONAL CONFERENCE ON THE CHRISTIAN MISSIONS

At this great gathering Churchmen, educators, scientists, and financiers of Denmark, France, Germany, Holland, Sweden, Norway, and other nations met to discuss the work of the Christian missions. The conference was held in Copenhagen, Denmark, and the Rev. Artley B. Parson, Assistant Secretary of the American Board of Christian Missions, was one of the speakers.



PROVINCE OF THE PHILIPPINES GATHERED FOR A DAY'S OUTING

The Rev. John A. Staunton began work among them in 1906 and in the course of eighteen years three thousand Young men and women from Sagada now fill important positions in government and mission hospitals and schools



AFRICA HELD AT LE ZOUTE, BELGIUM, SEPTEMBER 14-21, 1926

*gium, Norway and Sweden, Switzerland, Portugal and America, discussed for a week methods by which govern-
their place in the brotherhood of the nations. Our Church sent as delegates to this Conference Bishop Campbell of
reign Secretary of the Department of Missions*



HANKOW COOLIES CARRYING UNPRESSED BALES OF COTTON FROM THE BOATS ON THE YANGTSE RIVER UP TO SHEDS TO BE PICKED OVER BY WOMEN



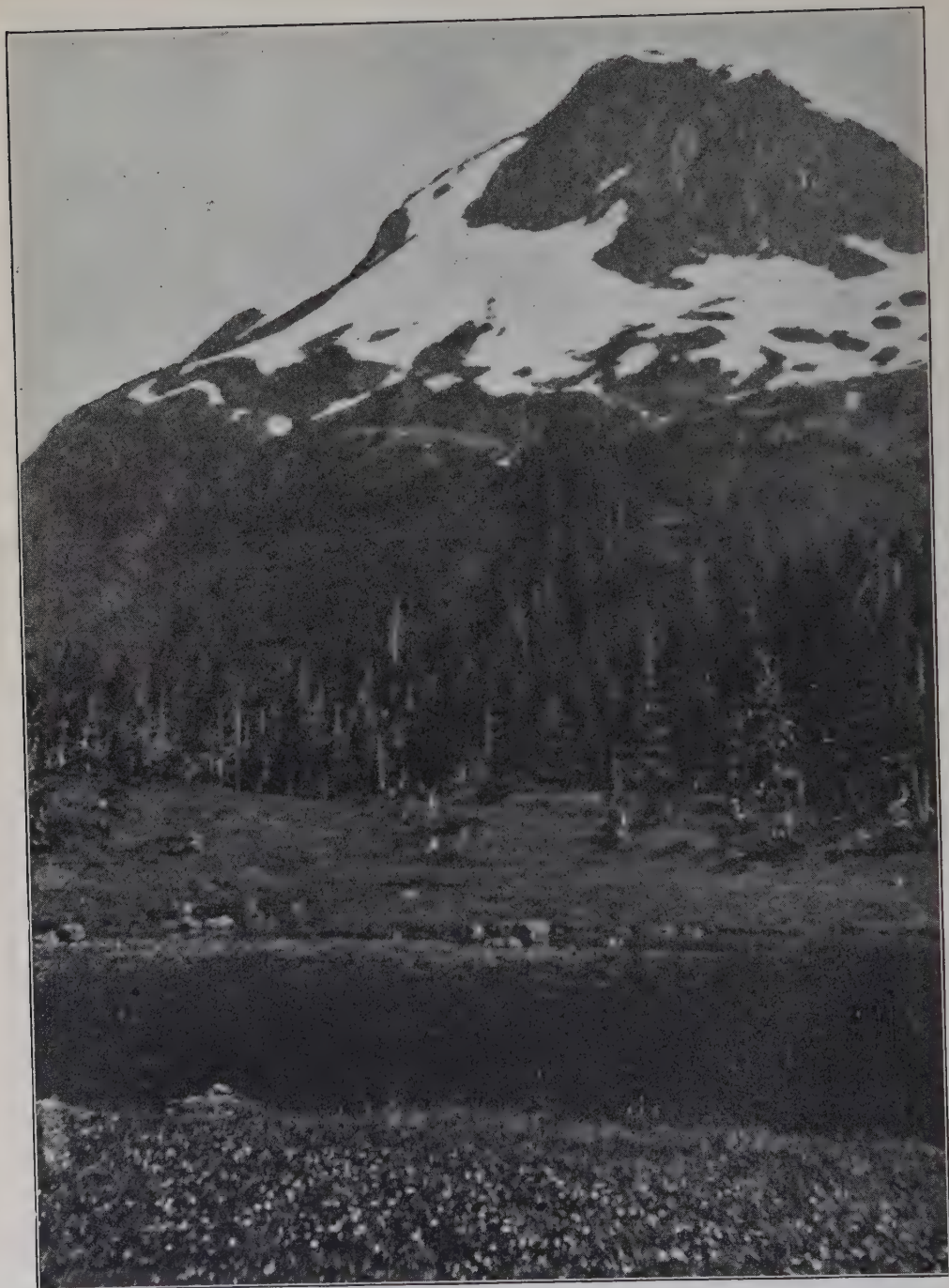
MAT DWELLINGS ON THE FLATS NEAR HANKOW WHERE HUNDREDS OF COTTON PICKERS AND OTHERS LIVE IN A STATE OF SQUALOR AND DEGRADATION



BISHOP ROWE AT STEPHEN'S VILLAGE, ALASKA. DEACONESS BEDELL STANDS AT LEFT;
AT RIGHT IS HENRY, HER INDIAN LAY HELPER AND FAMILY



INDIANS AT STEPHEN'S VILLAGE, ALASKA, BRINGING FURS, THE RESULT OF THEIR
WINTER'S TRAPPING, TO THE YUKON RIVER TO SELL TO TRADERS



ONE OF THE LILY PONDS NEAR CORDOVA, ALASKA, WHERE THE SONS OF SIR GALAHAD
OF ST. GEORGE'S CHURCH GO SWIMMING



THE REV. LEICESTER KENT AND HIS CHURCH SCHOOL AT CORDOVA, ALASKA. MR. KENT IS BUILDING UP A STRONG WORK IN CORDOVA AND VICINITY

Parish Visiting in Alaska No Easy Job

The Priest at Cordova Serves Chitina,
McCarthy, Kennecott, Valdez and Latouche

By the Rev. Leicester Kent

In charge of the Copper River and Prince William Sound Parish, Alaska

BEFORE coming to Alaska, I was given to understand two things: First, that the people did not go to church, and second, that the people remained here only until they had made a "stake"; then they went "outside," that is, back to the States. Much to my gratification I have found that this was not altogether the truth. The people *do* go to church. They feel the need of the Church and they want it in their community and they will support it, both financially and by personal attendance. For instance, when I first arrived in Cordova last July, we had twelve people at the Sunday morning service. The town has about one thousand people. Since that time the congregations have been on the increase until today we are having some forty people coming to church regu-

larly. That may not seem very many, but in proportion to the other small towns 'outside' it is somewhat better than the average.

There are five churches in Cordova and St. George's has about the best attendance.

Up the Copper River, over the railroad that Rex Beach writes about in his "Iron Trail," there are three mission points. The first is at Chitina, which has a population of about fifty. Here we have at least twenty-five at our services, that is fifty percent of the total population. The next stop is McCarthy. I do not know just how many people there are in McCarthy, but we usually have thirty or thirty-five for services. Kennecott is the last place along the line. The great Kennecott copper mines are here. It is



THE CHURCH OF ST. GEORGE AT CORDOVA, WAS CONSECRATED ON EASTER SUNDAY 1919, THE RESULT OF TEN YEARS' WORK OF THE REV. E. P. ZIEGLER

impossible, during the winter, to get to the mines and the miners themselves, but at the staff headquarters a service is held once a month and there are usually from fifty to sixty people out.

Coming back to Cordova I start out for Valdez by boat. Valdez was at one time a large city, but fortune has departed from it. Today it has about three hundred inhabitants. Services are held there once a month and usually we have from thirty to sixty in the church. And they are never sure when I am coming. Still farther to the westward is Latouche, another mining center. Here services are held once every two months with large numbers out.

The point in all this is to show that the people in Alaska do love the Church and they have as keen a conception of the spiritual values of life as the people of any part of our country.

How about the "stake" making question? This is no more true in Alaska than it is anywhere else. There are drifters everywhere, but Alaska is fast becoming a home country. Vegetables, grains and small fruit can be raised successfully here, and back in the Yukon country there are a number of homesteads. The people love Alaska and many of them are willing to stay all their lives. They need the Church and surely, the Church needs them.

MISS ALICE C. LIGHTBOURN, in charge of the Children's Home, in the Panama Canal Zone, recently wrote us, "Do you remember my telling in THE SPIRIT OF MISSIONS that our refrigerator had dropped to pieces, the sewing machine would not sew and the auto most times refused to go?"

"Well, the ——— Company sent us a fine new refrigerator!"

"Then some lady whom I do not know

personally sent the picture of the children and what I had written to a first-class sewing machine company in New York. They wrote to their agent here, who quite endorsed our needs of a machine and so forth. So they have sent us a beauty. I go and look at it sometimes to make sure it is not all a dream. Wasn't it lovely of them all? One of the joys of this work is finding out how kind people are."

Early Missions in Eastern Pennsylvania

Griffiths Hughes, Thomas Barton and Bernard
Page, S. P. G. Missionaries in Colonial Days

Few places in that part of eastern Pennsylvania which is now the diocese of Bethlehem were assisted by the Society for the Propagation of the Gospel. The Rev. S. Ezra Neikirk of Pittston and Mr. William B. Plank of Easton very kindly furnished material from which the following notes have been taken about some of the early work of the S. P. G.

THE REV. GRIFFITHS HUGHES

was sent, in 1732, by the S. P. G. as a missionary to St. David's at Radnor, and to Perkiomen, in what is now the diocese of Bethlehem. He was an active, persevering minister, not content to work in the confined field allotted to him, but made monthly visits to Pequea, Caernarvon and the Tulpehocken region. The site of the future Bangor is referred to in a letter dated from Radnor, March 2, 1733:

"I found a great necessity of visiting a great many Welsh and English gentlemen that lived far back in the woods, where I found a great number of well-disposed persons, but entirely destitute of a minister. At their earnest request I have gone there several times since, and for a long time had no other place to preach but under the shade of a large tree—their houses being too small to contain the great number that resorted there."

This fixes the date of the first Bangor church as some time in 1733. An old draft, still in existence, locates it on the south side of the road, and nearly opposite the present St. David's.

In another letter the Rev. Mr. Hughes says he officiates at Bangor the first Tuesday of every month in Welsh and English. The great hardships he experienced, suffering for the common necessities of life, and at times forced

to sleep under a tree, had their effect on his health, and on the advice of a physician he retired to Barbadoes.

Another S. P. G. missionary who made his impress on this region was the Rev. Thomas Barton. In a letter dated August 8, 1765, he wrote of the opening of St. Thomas' Church, now in Morgantown.



THE REV. THOMAS BARTON

"I beg leave at present to acquaint the Society that on Sunday last (August 4, 1765,) I opened a New Church in the County of Berks, about five miles from the Church of Caernarvon, and 26 miles from this place (Lancaster). It is a small stone Edifice decently finished, and has been built in Compliance with the last will and testament of one Thomas Morgan,

a very Pious, worthy Man, who ordered his Executors to build a Church upon a Lot of ground pointed out by his will; and to apply the Issues and Profits of ninety acres of land, bequeathed by him for this use, towards the Building until paid for (which will be in about twenty years). And when that is done the Issues and Profits are directed to be paid to the Minister forever. Though there did not appear at first any immediate Necessity for a Church so near that of Caernarvon, yet I am now convinced it may be very useful. There are in the Neighborhood of it a great Number of Presbyterians, Baptists,

Quakers, etc., who have no stated Houses of Worship, or settled Preachers of their own, and thought it too far to ride to Caernarvon, who propose to attend here as often as there shall be Divine service."

Later a school was established in the Church building on the one-acre lot. Morgantown was laid out about 1770. During the Revolutionary War the Episcopal Church were closed.

In 1786 an act was passed for removing the Protestant Episcopal Chapel of St. Thomas, in Caernarvon township, Berks county, and for incorporating the congregation thereof, the congregation in their petition saying that "it would be more convenient to the members of the said congregation, and the youth instructed at said school, if the materials of said church were removed and a church and school house built at a place called 'Morgantown,' in the Township of Caernarvon aforesaid."

In the Wyoming Valley, the region surrounding the present Wilkes-Barre, there appeared in August, 1771, the Rev. Bernard Page, A. M., the first minister of the Church of England in that part of the American wilderness.

He came into the midst of the "Pen-nite War," a frontier struggle between holders of titles to lands on the north branch of the Susquehanna River, given by the Penn heirs, and settlers ("Yankees") from Connecticut who claimed rights to settle in that disputed territory. The war had reached its climax, one party occupying Fort Wyoming and the other occupying surrounding redoubts, all on the river common at the foot of the present Northampton Street.

Mr. Page addressed letters to both parties, beginning, "Fellow Sinners," in which he appeals for a peaceful settlement and the privilege of preaching the Gospel. The letters indicate a high order of intelligence and ability. The first bears date of August 7, 1771.

Mr. Page returned to England, where he was ordained by the Lord

Bishop of London, August 24, 1772, licensed and assigned to "Wyoming Parish," to which he returned under the auspices of the Society for the Propagation of the Gospel. Whether he went immediately to his parish is not definitely known. But when he did arrive there it appears that he covered much territory, as all missionaries of that time did.

He disappears from our view during the Revolutionary War, and is next heard from in Virginia, where he later died.

There appears to be no evidence of any organization left by him in the Wyoming Valley, nor any record of further ministry of the Episcopal Church in those parts until Jackson Kemper arrived in 1814.

The first Church building in Berks County, St. Gabriel's, was erected by Swedish settlers at Morlatton (now Douglassville) as early as 1705 and the first congregation was there organized. The earliest grave in the cemetery is that of Andrew Robeson, 1719.

Until 1753 the congregation was ministered to by Swedish and German Lutheran ministers. At a congregational meeting in 1753 it was decided to conform to the Canons of the Church of England, as other Swedish congregations in Pennsylvania and Delaware had done.

In 1760 William Bird and others petitioned the Society to send a missionary to "reside in Reading, and to officiate also at *Molattin*." Unless this is done, he writes, "we shall have the mortification of seeing our children brought up without any idea of public worship or religious ordinances." They subscribed and offered 60 pounds per year toward the salary.

The Morlatton congregation also petitioned, and in 1762 the Rev. Alexander Murry assumed charge at Morlatton and Reading. Tory sympathies of the rector caused the breakdown of the work during the War. Evidently it was not again vigorously prosecuted until about 1820.



CHRIST CHURCH (1) PARISH HOUSE (2) AND RECTORY (3) AT JEROME, ARIZONA, AND VACANT SITE AFTER THEY SLID DOWN THE MOUNTAIN

Arizona Church Slides Down a Mountain

**Bishop Mitchell's First Appeal to the Church
Is for Help Following Strange Mishap**

By the Right Rev. Walter Mitchell, D. D.

Bishop of Arizona

EDITOR'S NOTE: The new Bishop of Arizona had been but a few weeks in his jurisdiction when the beginning of the following story transpired. He had visited a number of places in the District, among them Christ Church, Jerome.

THE telephone rang in that vigorous and insistent way it has when there is a long distance call. When I answered this was what I heard: "The Church at Jerome is sliding down the mountain. What shall we do?" My first impulse was to say, "Let 'er slide," and to be thankful that it had gone. For of all the monstrosities in the way of church buildings it has been my fortune to see, this triple decker was the worst. The church was on the top floor; parish house in the sub-basement; rectory in the basement (and so far down the side of the mountain from the street level as to make it practically in the cellar). We did not build this, but bought it years ago from another Christian body.

The first missionary work in Arizona was begun by the Roman Catholic Church. They had a flourishing work in Jerome by 1860 if not earlier.

The first non-Roman body seems to have been the Congregationalists who started in the 70's.

About ten years later the United Verde copper mine was opened on a large scale, a number of Church families moved to the camp, and shortly thereafter a congregation was organized. This mission was ministered to by our clergy from Prescott, Phoenix and other places. Later we purchased this monstrosity of a church and have been using it ever since; at least until last April when it slid down the mountain. The slide was caused by unusually heavy rains and constant blasting in the mine underneath.

During all the years from the date of purchase to the destruction of the church it has done good service. Work in a community like Jerome, or any other in this country, must not be judged by the standards of a more set-

tled section. The Rev. Mr. Simonson of Douglas, the Nestor of our clergy in length of service in Arizona, recently made a study of the district covering the past fifteen years. It showed that in practically every place about three times more communicants had been presented for confirmation than were living there in 1926; in one mission four times as many had been confirmed in it as are residents in it now. We minister to a procession and contribute the fruits of our labor, for the most part, to other sections of the country.

But the point is that *we do minister*. All over the state I find a large number of people who have quietly unchurched themselves. Either because of extreme teaching as to the verbal inspiration of the Bible and all that goes with it; or else because of the narrow view of the Communion to which they formerly belonged as to pleasures, these people have just withdrawn—quit—without saying anything about it. Some of them have discovered the difference between our Church and their old one, and are coming to us in goodly numbers. With one exception, every class I have confirmed in Arizona has been made up largely of such people. A still larger number, of course, does not know of this difference. Nevertheless, we are their sole hope. They would probably never think of investigating the Roman Church on account of the old prejudice they have toward that Church; and, on its part, that Church out here seems to have adopted the policy that its chief concern is for the Mexicans, because almost all of their priests, according to my information, are Spanish and speak almost no English.

It is, therefore, not simply a question of shepherding our own, important as that is, but of trying to minister to this large number of unchurched people, and Jerome has its fair share of them.

The town is situated on the side of a mountain and about all the available land is now occupied by stores and

residences. Since the old site of the old Church was not safe, the United Verde Copper Company has very generously given us a new piece of land—and the very best in the entire town for church purposes. This site commands the situation as no other could. I was told by the general manager of the Copper Company that they had refused an offer of \$10,000 for the lot. In addition the company has promised \$5,000 toward the rebuilding enterprise; and some of the stockholders in The Verde Extension (the other copper company of the town) have promised us \$5,000 also. We are confident that a canvass of the town will yield another \$3,500. This canvass will be made as soon as ground is broken for the new buildings.

But this amount is by no means sufficient. Jerome is off of the railroad and perched on a mountain. Building costs are frightfully high. The chief engineer of the United Verde Copper Company tells me that the cost of a simple bungalow in Jerome would be \$6,000.

Our plan is to build a combination Church and parish house and secure a suitable rectory. To do this will require \$10,000 in addition to the lot and the \$13,500 which have been or will be provided locally.

One incident will illustrate the place which Christ Church occupies in Jerome. One of the most prominent officials in the larger copper company, and not a member of our Church, said to me that he "certainly hoped we would be able to rebuild promptly; that when his daughter was at our parish house he and his wife were perfectly content." We need the new equipment even more for those whose home privileges are nothing like as great as this girl's. The only competitor to the public dance halls is our parish house. To those who are acquainted with the public dance hall in a mining town, even in these days, that tells the whole story.

The Rev. M. M. Fryer and his very competent wife went into residence on September 1 and are ready to give all they have to the work. I believe no higher commendation can be found of a man's ministry than when his own

son elects to follow his father's example. Mr. Fryer's eldest son is now in the Philadelphia Divinity School. Under such leadership and with proper equipment the Church in Jerome will render still greater service.

OWING to the emergency nature of the case, the importance of the opportunity and the necessity for immediate action, the National Council has authorized Bishop Mitchell to make an appeal for special gifts up to \$10,000.

Those desiring to share in meeting this emergency should send their offerings to the National Council, 281 Fourth Avenue, New York.

Checks should be made payable to Lewis B. Franklin, Treasurer, and marked for "New Church, Jerome, Arizona."

Brief Items of Interest

The Aftermath of a Siege

TWELVE hundred Chinese took refuge in the compound of Boone University during the five weeks' siege of Wuchang in September and October. This meant a heavy expense and a fortnight of cleaning up after their departure. Nearly every building will not only need cleaning and painting, but repairing. One of the generals of the Northern Army and his staff commandeered the Chinese teachers' compound. This, too, will need repairing and the replacing of personal belongings which were destroyed or missing and unaccounted for. Bishop Roots is of the opinion that no claim should be made for indemnity.

The President of Boone writes: "In the midst of all our anxiety the financial aspect of the situation cannot be overlooked. Boone will reopen, although delayed, but certainly the student body will be much reduced in numbers this term and our income from fees will probably be considerably curtailed. In the meantime expenses, salaries of teachers, etc., must go on as usual."

OUR October issue contained an article by Miss M. M. McGuire, secretary of the Girls' Friendly Society in America, on the good work of the Society in providing Christmas cards which are not only beautiful and artistic, but religious in character. Several correspondents have called our attention to the fact that we did not give the address of the home office where these cards can be procured. It is as follows: Girls' Friendly Central Office, 15 East Fortieth Street, New York City.



THE REV. FREDERIC C. MEREDITH, Dean of St. Luke's Cathedral, Ancon, died in that city as the result of a surgical operation on October 27. Born in Winchester, Mass., in 1880, Mr. Meredith was educated at Washington and Lee University and Trinity College. After graduating from the General Theological Seminary in 1908 he volunteered for service in the Philippine Islands and was stationed at Sagada for the three following years. During 1911 and 1912 he was minister-in-charge of the Ca-

thedral of St. Mary and St. John in Manila. From 1912 to 1920 he served in missionary work in Japan, particularly in the northern station of Aomori.

Mr. Meredith was a man of unusual ability, a Fellow of the Royal Geographical Society of London, a Fellow of the Royal Anthropological Institute of Great Britain and Ireland, and a Fellow of the Royal Asiatic Society.

To Bishop Morris in particular the loss will be a severe one. His estimate of Dean Meredith is summed up in these words: "I thank God for his straightforward and consecrated life. I have never known anyone with a more single eye or serenely countenance, and I am sure these were an index of his character. He was, as you know, entirely devoted to his ministry in the Church."



AT THE last convocation of the diocese of South Dakota, a committee consisting of Dean Woodruff, the Rev. Robert P. Frazier, the Hon. George W. Burnside and the Hon. J. H. Gates was appointed to recognize suitably the tenth anniversary of Bishop Burleson's consecration as Bishop of South Dakota, which falls on December 14 of this year. The committee has just announced its plans, which include, besides the presentation of a material gift, the remembrance of the occasion at every altar in the diocese. Mr. W. D. Swain, Box 517, Sioux Falls, S. D., will be glad to furnish particulars to any who are interested.



FROM Liberia come gratifying reports of new life and activity among the people of the coast. According to *The Liberian Churchman* for September, 1926, "the parishioners at Sinoe are planning to rebuild St. Paul's Church in anticipation of the meeting of Convocation in January. . . . At Edina the congregation has collected money for a concrete building and want to begin work at once." At Fishtown and Bassa also plans are

on foot for supplanting their present mud-and-thatch buildings with more adequate structures, and at Cape Mount there is talk of building a parish church in the town of Robertsport and turning over the Irving Memorial Church to the exclusive use of the House of Bethany and St. John's School. "At St. Thomas', Krutown, Monrovia, the people have beautifully adorned and furnished their place of worship, and mean to build a concrete exterior to their church." Not content with beautifying their own church, the Krutown people have presented an altar to St. Andrew's Chapel in Bishop Campbell's house, Monrovia.



THE Alaskan Churchman Calendar for 1927 is now ready. Once more this attractive and interesting little reminder of the Alaskan Mission makes its appearance. The familiar scarlet and gold cover appeals to the eye and the twelve pictures of different parts of Alaska make a strong appeal for Bishop Rowe's work, to which the proceeds of the sale of this calendar over and above the expenses are devoted. It is published in a limited edition and will be sent postpaid as long as the edition lasts. Price 50 cents. Address the Alaska Churchman, Box No. 6, Haverford, Pa.



SOON after the first of November the wife of one of our foreign missionary bishops, just home on furlough, asked if she might have a copy of the November SPIRIT OF MISSIONS. We had a bad quarter of an hour when we discovered that, in spite of having extra copies printed, the demand had been so heavy that the October and November issues were practically exhausted. Of course we managed to find one for the bishop's wife, but we shall be grateful if any who have copies which they no longer have use for will send them to the business office of THE SPIRIT OF MISSIONS at 281 Fourth Avenue, New York, N. Y.

The Meaning of the Bishops' Crusade

Its Object is "To Wrest a Living
World from the Power of Evil"

DEUS VULT. "It is God's Will" was the motto of the medieval Crusaders who fought the Wars of the Cross that the Holy Sepulchre might be reclaimed from the hands of the Saracen.

Early in 1927, within the boundaries of our Church, that Church which has so often suffered through being considered cold and exclusive, a new Crusade will be launched, the most picturesque, as well as the most practical, religious movement of modern times. More truly a War of the Cross than any of the historic Crusades, its objective is to bring the people of the Church, men, women and children, to the foot of Christ's Cross, there to rededicate themselves wholly and unreservedly to the Cause for which Christ lived and suffered, died, was buried, and rose again.

The logical leaders in such an effort are the Bishops of the Church; hence this is the Bishops' Crusade, to be conducted in important centers from Atlantic to Pacific coasts in Epiphany-tide, 1927.

Conferences and great mass meetings are to be held in every diocese. Bishops, priests, laymen and women of the Church will join in presenting the burning need of a reawakening and the insistent plea of the Christ that men shall come unto Him and find rest for their souls.

The Crusade is to be much more than a series of conferences and meetings. It is to be a mass attack against the power of spiritual inertia, and to succeed, its aims, methods and objectives must be carried to every individ-

ual communicant of the Church. To this end parishes are being organized into groups for prayer and study, and as the inspiration of the Crusade carries through to the hearts of the people, members of these groups are to become what Christians fundamentally must be, evangelists, exercising the Christian's privilege and duty of carrying the Gospel to the world outside the Church.

Thus it is possible to foresee an endless chain of witnesses, growing link by link as one Christian after another becomes consecrated to service, convinced that Christianity to be real must be militant, and that a religion that is wholly concerned with self is not Christ's religion, if it be religion at all.

The whole Church is united in the Bishops' Crusade. There are no lines of Churchmanship evident; "We are not divided, all one Body we," all are joining, in prayer and work, that this splendid effort may be fruitful.

The whole Church, Christ's Body, Catholic, militant, evangelistic, purposes to march forward, winning its own to new consecration, and through its own, reaching out to win the unsaved.

As Bishop Darst, Chairman of the National Commission, has put it, "The ancient Crusaders went forth with uplifted, cross-hilted swords, to wrest an empty Sepulchre from heathen hands. The modern Crusaders will go forth with the uplifted Christ, to wrest a living world from the power of evil."

Who could hold back, with such an objective in view?

ALL requests for information or literature about the Bishops' Crusade should be addressed to "The National Commission on Evangelism, Cathedral Offices, Mount St. Alban, Washington, D. C."

What Cyclone Did to Our Church in Cuba

Help Needed After Furious Storm Cuts
Swathe Across Western Part of Island

By the Right Rev. H. R. Hulse, D. D.

Bishop of Cuba

ONLY those who experienced it can understand the terrific force of the storm that swept over the Isle of Pines and cut a swathe through Western Cuba on October 20. It was simply demoniacal in its fury. The cable dispatches in the daily papers have told of the general destruction. Readers of *THE SPIRIT OF MISSIONS* will want to know how the Church fared. Reports have now reached me from all places affected, except the Isle of Pines. One of our communicants from the Isle of Pines, now in the hospital here as a result of the storm, tells me that our Santa Barbara Church was demolished and she believes from statements made to her that all other church buildings on the island shared the same fate.

In view of changing conditions on the Isle of Pines it would seem to me wise not to make immediate plans for rebuilding. Later I will have a definite plan to propose. For the present our effort must be centered upon repairs in Cuba. Here is the situation:

LIMONAR: Church is standing. It has lost its roof and front door. Many houses down and people homeless; need help themselves and can do nothing in the way of helping to rebuild. Cost to repair, about \$150.

BOLOND RON: Church is standing; Fence and trees in the yard have been blown down. The windows have been blown in and the building inundated. Front and back stairs blown away. Cost to repair, difficult to say, probably \$500. Question whether it is worth it. Have ordered our nearest missionary to go there and see that windows are closed up and building

protected. Bolondron has been going down hill for a number of years and we only have two families left there now.

MATANZAS: Buildings are in fair shape. Church leaks a little. Tiles have been blown off roof of school. Rectory needs repairs. Cost about \$150. People are poor and many of them have lost their clothing and can do nothing.

SANTA CRUZ DEL NORTE: Church is standing, windows blown in, fences blown down, part of roof carried away. People in great distress and need help which we are sending from Havana. It will cost at least \$300 to put the church in shape.

BACURANAO: Chapel has been blown over to one side, it is still standing, but too old and too badly damaged to be repaired. It has been in a rickety condition for some time and I had it strengthened last year at a cost of \$150. It will probably cost \$700 to repair it.

CATHEDRAL, HAVANA: Building is in good shape. Like all the rest of the Havana buildings it was deluged by water, but no great damage done. Cathedral congregation amply able to take care of it. There is considerable suffering among the people, but the rich are looking out for the poor.

CALVARIO MISSION, JESUS DEL MONTE: Building in good shape, only lost a few tiles from the roof and got thoroughly soaked. Cost to repair \$100. People are poor and suffered somewhat, but on the whole escaped wonderfully. Cathedral congregation is ministering to such as are in need.

WHAT CYCLONE DID TO OUR CHURCH IN CUBA



CHRIST CHURCH AND RECTORY AT SANTA BARBARA ON THE ISLE OF PINES, CUBA,
COMPLETELY DEMOLISHED BY THE CYCLONE

CATHEDRAL SCHOOL: This is in a rented building in the Vedado which suffered more than any other section of Havana. The building itself was badly injured. The owner promises to put it in good condition. It is not dangerous but uncomfortable to live in it. The windows were blown in and part of the roof blown away, the building was deluged with water. Teachers' clothing partly ruined, school books wet and school furniture injured, awnings and lighting fixtures were torn down. Cost to repair will be about \$500. (That is for our loss, not that of the owner of the building.)

BISHOP'S HOUSE: House is intact within but looks bad outside; was undated and furniture and ceilings injured somewhat. Fences, trees and outbuildings in the yard all blown down. One window blown in and door of roof blown off, parapet of roof blown over, north wall and roof cracked somewhat, all windows loosened. Will cost at least \$500 to put it in shape. I have had the rubbish

cleaned up and am going to wait a month before we make the repairs. Prices will be cheaper then.

It has been a hard experience for people. We had no water for four days and only a little now and still are without light and telephone. The Government has done marvels in clearing up and our Americans and British have gone right to work to help.

I wish I had \$500 to spend for the relief of distress. The Cathedral congregation have responded nobly to our appeals.

RECAPITULATION

(not allowing for the Isle of Pines)	
Limonar	\$ 150
Bolondron	500
Matanzas	150
Santa Cruz del Norte.....	300
Bacuranao	700
Calvario	100
Cathedral School	500
Bishop's House	500
Bishop's Discretionary Fund to relieve distress	500
Total	\$3,400

THE year 1926 will certainly be memorable in missionary annals for a variety of disasters resulting in property losses. Knowing Bishop Hulse as I do I am sure of two things: First, that his estimate of losses is altogether conservative, and secondly, that many of the readers of THE SPIRIT OF MISSIONS will want to have a hand in supplying the funds to make the necessary repairs. It would be a blessing if someone finds it possible to make one gift for the Bishop's Discretionary Fund. The Department of Missions will be glad to receive and place to the Bishop's credit any gifts that may be made for this or other items in the list of losses.

JOHN W. WOOD.

Christmas Greetings from Christmas Land

AS YOUR representative in the Holy Land, I am sending Christmas Greetings to the readers of THE SPIRIT OF MISSIONS. This is written in Jerusalem, only five miles from the hillside where the angels sang the first Gloria in Excelsis, and from the manger where our Lord was born. Often I cross that hill and pray in the Chapel of the Nativity.

The National Council sent me to Palestine, and I am under their direction. You at home support my work entirely by the Good Friday offering. It includes teaching candidates for Holy Orders in the Eastern Churches. We have begun to answer the call of these ancient Churches for assistance.

I ask the prayers of the Church at home, and wish you all a Merry and Holy Christmas.

CHARLES T. BRIDGEMAN
American Educational Chaplain in Jerusalem.

St. George's Close,
Jerusalem, Palestine,
Advent, 1926.

Sanctuary of the Church's Mission

PEACE ON EARTH

Now is our salvation nearer than when we believed. The night is far spent, the day is at hand.

ALMIGHTY GOD, from whom all thoughts of truth and peace proceed; kindle, we pray Thee, in the hearts of all men the true love of peace, and guide with Thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility Thy Kindom may grow till the earth is filled with the knowledge of Thy love; through Jesus Christ our Lord. Amen.



O GOD, who makest us glad with the yearly remembrance of the birth of Thine only Son Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.



O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom; through the same Jesus Christ our Lord. Amen.



The dayspring from on high hath visited us, to give light to them that sit in darkness . . . and to guide our feet into the way of peace.

He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

The National Organization of the Church

The General Convention

THE REV. CARROLL M. DAVIS, LL.D. *Sec'y House of Deputies* THE REV. CHARLES L. PARDEE, D.D. *Sec'y House of Bishops*
Next Session: Washington, D. C., October, 1928

The Presiding Bishop

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., Bishop of Maryland

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Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.
Telephone number for all Departments, 3012 Gramercy

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Department of Missions and Church Extensions, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

Wednesday, December 1, Baltimore, Md., Cathedral Parish Dinner.

Friday, December 3, Bridgeport, Conn., p. m., St. John's Church.

Tuesday, Wednesday and Thursday, December 7, 8, 9, Meetings of Departments and National Council, Church Missions House.

Sunday, December 12, New York City, Annual Service Church Periodical Club, 4 p. m., Cathedral St. John the Divine.

Thursday, December 16, Buffalo, N. Y., Bishop Brent's Twenty-fifth Anniversary, St. Paul's Cathedral.

Sunday, December 19, Frostburg, Md., Tower Dedication.

Tuesday and Wednesday, December 21, 22, Baltimore, Md., Ordination Service.

Sunday, December 26, New York City, St. James' Church, 11 a. m.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

HOW many Bishops have the experience of hearing their own sermons preached? Bishop Creighton wrote the other day:

"Last Sunday Mrs. Creighton and I went to San José de Gracia in Mexico City for the morning service. There was a splendid congregation. Unfortunately I heard one of my own sermons. From time to time I am publishing sermons in the *Buena Lid* (the diocesan paper). At Mr. Perez' request the native clergy seize on them and read them to their people. It isn't such a bad idea, inasmuch as it gives me a chance to say something to them, however indirectly."



BE SURE to read Mr. Parson's article in this issue about the Conference on Missions in Africa, held at Le Zoute, Belgium. It was attended by about 250 men and women representing the missionary force in the field, the administrative agencies at home and other specialists in the study of African life, languages and customs. Bishop Campbell says of the experience:

"Allow me to express my appreciation for the opportunity to attend the Missionary Conference at Le Zoute. It was a real in-

spiration to be in the company of so many veterans in the Master's service; and not the least benefit is the enlarged horizon with which now I can return to the problems before us in Liberia.

"At the invitation of His Grace the Archbishop of Canterbury, on St. Michael's Day, in Westminster Abbey, I assisted in the consecration of three new bishops. One of these was Bishop Lucas, for the Diocese of Masasi in East Africa, whom I had the pleasure of meeting at Le Zoute. The service itself was an inspiration, held, as it was, amidst the tombs of kings and heroes, David Livingstone among the number. Never before have I felt more proud of the Church and her saints, both living and departed."



UNFORESEEN losses, due to illness and other causes, have greatly weakened the clergy staff of the District of Shanghai. The last three months have witnessed the loss of no fewer than four American clergy. Bishop Graves says: "The Mission has been put to it to cover the work that needs to be done. It is the old story in mission work: never sufficient reinforcements on hand to cover losses that are bound to occur. However, we shall do the best we can to carry on, but the line is becoming dangerously thin in places. Whatever is done in the way of securing new men, the point to be borne in mind is that they ought to be men who are going to stay on and who are willing to make some sacrifice to do so. In these times the prime requisite is a good stiff backbone and

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a man who has not got the determination to stay under whatever discouragements is of no use whatever. We simply waste his expenses and salary when he retires after three or five years."



A MISSIONARY'S first impressions are always interesting not only to the missionary, but to others. A young woman who went recently to St. Margaret's School, Tokyo, writes:

"Although I've been here only a week I feel as though I really belonged. Everybody has been so nice and made things pleasant for me, and I can't begin to tell you how enthusiastic I am about it all—the school in particular but things Japanese in general. The school is situated in a most delightful spot, and the nearby hills and groves of pines are a constant pleasure.

"First impressions of Japan are all one could wish and things promise to be more alluring and interesting as time goes on and I come to have a real part in them."



IT is a pleasure to read this statement in the October issue of *The Diocesan Chronicle* of the Philippine Islands:

"Plans are being made to begin at once the small house for Deaconess Routledge at Tukuran made possible by the general response of readers of THE SPIRIT OF MISSIONS, and even before the house is erected water will have been piped into the other buildings on the Mission property, easing one of the burdens of life in the heart of the Igorot country."

Once again I want to thank the good friends whose prompt and generous gifts have made the Tukuran house and water supply possible. Incidentally, if you want to keep posted on the latest happenings in the Philippines you would do well to send one dollar to Bishop Mosher, 567 Calle Isaac Peral, Manila, P. I. and so secure twelve monthly visits from *The Chronicle*. If any one finds it inconvenient to send the dollar to Manila, let it come to me and I'll take pleasure in forwarding it to Bishop Mosher.

Arrivals and Sailings of Missionaries

ALASKA

Miss Amelia Hill, returning home on furlough, arrived in New York October 4.

Deaconess A. O. Willing, returning on furlough, arrived at her home September 28.

Miss Agnes R. Bradley, returning home, arrived in New York October 13.

Miss Eola H. Clark, returning on furlough, arrived at her home October 2.

BRAZIL

The Rev. Henry D. Gasson, new appointee, arrived in Santos October 10.

CANAL ZONE

Canon L. C. Melcher, returning to the United States on leave, arrived in New York October 26.

CHINA—HANKOW

Deaconess E. L. Ridgely, returning after furlough, arrived in Shanghai October 9.

Miss Ellen Jarvis, returning to the field, arrived in Shanghai October 14.

The Rev. E. S. H. Ling, returning home after study in the United States, arrived in Shanghai October 14.

CHINA—SHANGHAI

Dr. and Mrs. A. W. Tucker and family, returning after furlough, arrived in Shanghai October 19.

Mrs. John G. Magee and two children sailed from New York October 13 for England en route to the field.

DOMINICAN REPUBLIC

The Rev. and Mrs. A. H. Beer, returning after furlough, sailed from New York October 9.

HAITI

Bishop Carson arrived in New York October 26 to attend the Synods of the Second and Third Provinces.

HONOLULU

Mrs. H. L. Creech, returning to the United States, sailed from Honolulu July 31.

JAPAN—KYOTO

Miss M. R. Paine, returning home on furlough, via Europe, arrived in New York October 5.

JAPAN—NORTH TOKYO

Miss Helen R. Lade, returning after furlough, arrived in Tokyo October 12.

Miss Margaret Myers, new appointee, arrived in Tokyo October 12.

Deaconess S. T. Knapp, returning to the field, arrived in Tokyo October 12.

LIBERIA

Bishop Campbell, after attending the conference in Le Zoute, Belgium, arrived in Monrovia October 21.

The Rev. H. A. Donovan, returning after furlough, arrived in Monrovia October 21.

Miss Clara U. Keith, new appointee, arrived in Monrovia October 21.

Miss Mary W. McKenzie, returning home on special leave, sailed from Monrovia October 3, and arrived in New York November 1.

Miss Henrietta Barlow, returning home on furlough, sailed from Monrovia October 3, and arrived in New York November 1.

MEXICO

The Rev. H. O. Nash and family, returning after furlough, left New York October 14.

PHILIPPINE ISLANDS

Miss Frances E. Bartter, returning after furlough, sailed from San Francisco October 16.

The Rev. Arthur H. Richardson, new appointee, arrived in Manila October 28.

Educational Division

WILLIAM C. STURGIS, Ph.D., *Secretary*

Read a Book

* *A Study of World Evangelisation.* By David Jenks. (London, S. C. M. 1926).

* *The Business of Missions.* By C. H. Patton. (New York, 1924). Special Edition \$1.00.

* *The Story of Pineywoods.* By L. C. Jones. (New York, Revell, 1922). \$1.50.

The Universal Faith. By H. H. Gowan. (Milwaukee, Morehouse, 1926). \$1.50.

* Obtainable from The Lending Library of the Church Mission House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

All books may be purchased from The Book Store, 281 Fourth Avenue, New York, N. Y., at the prices quoted.

The Church's Business

OCCASIONALLY there come into the office laymen seeking information concerning the Church's work. These men, successful in their business and social life, have a job to put through for their parish, but are entirely ignorant as to the essential facts regarding the Church's business. They turn to National Headquarters for the necessary information, and, fortunate, indeed, they are, to know where to turn, for an even greater number, a majority, I would venture to guess, of the men of the Church, are entirely ignorant of where to obtain information on the Church's work, to say nothing of that work itself.

A friend, a young broker whom I see at the club, greets me with the salutation: "How's the God business?" He knows that I devote my entire time to the work of the Church as he does to bonds. What he does not know is that "The God business" is primarily the business of men. Unaware of that he naturally knows nothing of what the Church is doing outside the parish, though he vaguely feels the Church has a task throughout the world. He also keeps closely posted on outstanding world affairs. He studies the Locarno Conference, the Steel Cartel, the latest League of Nations decision and knows their influence upon the business world, but relationships of more importance

he does not know. He does not relate himself as a Christian and a member of the Church to these events. He may read that Bishop Slattery on his return from Europe recently, said "As I saw the League and met its influential members I felt that with all its limitations it represented the will of Christ for the world which He came to save," but he does not understand.

A brisk young lawyer from the Middle West who has spent a year in China visits me. Though brought up in the Church, he has but a vague idea of the extent of the Church's business. All these fine keen young fellows with but spatterings of information about the Church's business reveal in their conversation a desire to know more about the great world enterprise of the Church if it can be told them in terms which they understand.

Through the coöperation of the Missionary Education Movement we have been able to secure very advantageously several hundred copies of a book which does this very thing. A book for men, *The Business of Missions*, by C. H. Patton considers the world-wide enterprise of the Church in terms of the business man. The business man whose keenest delight is a study of the comparative statistics of his company showing its growth over a period of years will delight in this book, for here is a careful analysis of the Church's growth, as well as a survey of its scope, and extent, its problems and its future possibilities. The business man cannot but find this a most interesting and informing statement of the greatest business on earth, the extension of the Church. It will repay careful reading. Some men will want merely to read it. Others will want to gather in groups and talk it over. To facilitate such discussion and make it most profitable the following hints are given:

First Discussion—The Church's Business

The following questions are based on Chapters I and II of *The Business of Missions* by C. H. Patton and are intended as a guide to the discussion of problems raised by those chapters.

1. In what parts of the world does the National City Bank of New York do business? (Any corporation with foreign branches may be substituted for the National City Bank. Select a corporation with which the group may be expected to be familiar). In what parts of the world does the Church do business?
2. What consideration guided the National City Bank in selecting its foreign centers? What led the Church to go where it did?

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3. How does the volume and diversity of the Church's business compare with that of a going concern? What other elements of a going concern does the Church's business show?
4. What evidences of healthy growth can you find in the Church's business in China in the last ten years? (Chapter II provides interesting material from which a statistical chart showing the growth in China may be prepared. If the group wishes another country may be substituted for China. Figures of growth may be obtained on application from Mr. W. E. Leidt, 281 Fourth Avenue, New York, N. Y.)

Second Discussion—A Sound Investment

Read Chapters III and IV of *The Business of Missions* by C. H. Patton.

1. In what directions does the future of the Church's business lie
 - a) in established centers?
 - b) in new areas?
2. What problems face those carrying on the business in established centers? Consider the establishment of a native church, self-support, training for leadership, etc.
3. What are the methods employed by "big business" in opening up a new market? In how far are these methods adaptable to the opening of new areas to the Church's business? Give examples of various methods. Why were these methods successful (or unsuccessful) in each instance? In what ways could these methods have been modified to secure more satisfactory results?
4. What obstacles confront "big business" in entering new markets? How are they overcome? Discuss the obstacles to the Church's business in new areas.
5. Who directs the Church's business?

Third Discussion—Efficiency Management

Read Chapter V of *The Business of Missions* by C. H. Patton. For information on the conduct of business at National Headquarters see *General Church Program*, 1926-1928, pp 101 ff.

1. Who is responsible for the successful prosecution of the Church's business, e. g. What happens when the Bishop of Hankow wants to open a new station? Consider such points as:

Submitting proposal to the Executive Secretary of the Department of Missions; presenting the plan to the De-

partment of Missions (who compose it?) and the National Council (who compose it?); selecting the personnel for the new station; purchasing and shipping the necessary equipment; informing the Church at home of the new work.

2. How is the Church's business financed? Consider ways of raising money; the making of the budget, etc.
3. What is my place in the Church's business?

Fourth Discussion—Our Participation

Read Chapters VI and VII of *The Business of Missions* by C. H. Patton.

1. What events during the past decade make our increased participation in the Church's business of prime importance? The group may consider such things as the World War, the League of Nations, the Permanent Court of International Justice, the Mandatory System, American immigration legislation, Washington Conference, China's chaotic condition, Locarno Conference, growing tide of nationalism, etc., etc.
2. How can I participate in the Church's business?

What can I do in my home?
What can I do with my friends?
What can I do in my business?
What can I do in my club?
What can I do in my parish?

Anyone desiring help in developing any part of the above outline may secure it by writing to me at 281 Fourth Avenue, New York, N. Y.

The Business of Missions by C. H. Patton may be obtained from The Book Store, 281 Fourth Avenue, New York, N. Y., for \$1.00.

WILLIAM E. LEIDT.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary*

Trinity Parish to the Rescue

TRINITY PARISH, New York City, has taken a step which can be called one of the biggest pieces of missionary work done in America. It will mean the reaching for God and new hope of thousands of Russians on the lower East Side, heretofore untouched by their Church or any uplifting influences. Trinity parish is making over St. Augustine's Chapel into a Russian Cathedral for Metropolitan Platon. Thirty thousand dollars has been voted by the vestry for this purpose, and twenty-five hundred dollars a

year for the providing of a residence for the great Archbishop. The church has been rented to the Russians at a dollar a year.

The work was begun late in October, and the Russians expect to have their first Eucharist in their new cathedral on Christmas Day. Our own congregation will be accommodated as usual, except that they will have one-third of the church. The Russians will have two-thirds, with a sound-proof partition between.

Metropolitan Platon writes, in a statement given out to the press: "I want to emphasize how deeply we appreciate the fact that in transforming an Episcopal Church into a Russian Cathedral no Christian altar is being destroyed. The old St. Augustine's altar will stay where it is, and religious services of the two denominations will be held separately and independently, but under the same roof. Many things are passing and will be forgotten, but this generous act of Trinity Church will always live in the grateful memory of the Russians."

The Russians now have a religious and social center under the direction of their own leaders, with the whole-hearted cooperation and backing of our Church. This great act of friendship also means the stabilizing of the Russian Church in America, and the confirmation in the eyes of the Russian Orthodox of the position of their great spiritual leader.

Bishop Manning also issued a statement in the papers, in which he said: "The rector and vestry of Trinity have had my fullest support in this action which they have taken to provide a spiritual home for the dispossessed Metropolitan Platon and his people of the Russian Church. In doing this Trinity parish has manifested the sympathy which the Episcopal Church feels with the people of the Russian Church in this great misfortune which has befallen them, and has also rendered an important public service. From the standpoint of citizenship, as well as religion, it would be a disaster for the Russian congregations throughout our land to be brought under the direction of the present Soviet Government, and thus become centers for the spread of communistic and atheistic propaganda."

The false Soviet Archbishop Kedrowsky, who has taken possession of the Russian Cathedral on East 97th Street, is acting a tragic farce. His Church services are practically deserted, and not one of the three hundred Russian parishes throughout the country has in any way acknowledged him, although he is striving everywhere through the courts to get possession of their property.

Last May the National Council passed the following resolutions:

Resolved: that the National Council of the Episcopal Church has learned with regret the necessity which led the Court of Appeals of the State of New York to issue a decree which removed from the jurisdiction of the Metropolitan Platon, the parishes of the Russian Orthodox Church in the commonwealth of New York, and hereby expresses its sympathy to the Metropolitan Platon, the parishes and the members of the Russian Orthodox Church.

Be it resolved: we commend the clergy and congregations of the Russian Orthodox Church, located in the several dioceses to the fraternal interest of the Bishops and clergy thereof; and suggest that in the event that an effort to remove any of these parishes from the jurisdiction of the Metropolitan Platon be made, advice be sought from the Presiding Bishop.

Be it resolved: that inasmuch as the Russian Church has turned to the Episcopal Church for advice and direction in meeting the difficulties likely to arise from this situation, we approve any proper steps taken by an officer or officers of the Council, acting with the advice of the Presiding Bishop, to aid the Russian Orthodox Church in the crisis it is facing.

Acting on this authority, the officers of the Foreign-Born Americans Division of the National Council have been active in their cooperation with the Russians, and have been in constant communication with Trinity Parish and the Russian leaders in bringing about this undertaking.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

Local Rural Conferences

LOCAL Rural conferences are beginning to spring up in many parts of the country. Mississippi, Alabama, Texas and Newark have held such conferences and are finding them of great use in promoting rural work. Now Western New York has just held one that is full of valuable suggestions for rural workers throughout the Church.

The Convocation began with a dinner at St. Luke's Parish House, Rochester. In an address afterward the Rev. F. C. Lee, of the diocesan Department of Missions, pointed out that if the country priest conceives of his work as merely holding services and ministering to his own flock he is a failure and

money spent in his work a waste. Children are the hope of the rural church and therefore religious education must hold a first place. Nothing should be left undone to draw children and to increase their number, and make the Sunday lesson a very real contribution. The church and the parson must be useful in practical ways to the community and must contribute to the good life of the community. The rector has a wide opportunity for leadership in the development of the community spirit and in promoting projects in the community that will add to the fullness of life of all the people. The church must be financially sound so that the parish can be proud and not ashamed of what it gives to the Lord, and there must be a reasonable increase in numbers.

The following morning each missionary made a brief report on *My work as I see it*.

In the afternoon there was a discussion on the adaptability of the Christian Nurture Series to the smaller Church School.

The last subject discussed was the problem of over-churched villages. There is no overhead solution from higher up, yet there are things that can be done. For one thing the ministers can get acquainted, they can unite on community surveys and projects, and possibly on some general programs of religious education.

The findings of the Convocation are of great interest:

"We recommend the organization of a Country Church Department, with a countryman as head; that there be units of work corresponding to our fifteen counties; that the clergy of each county elect a leader and a secretary; that each county be assigned to the clergy of that county by townships so that a rector is responsible not only for his town, but for everybody in the township in which his church is situated; that a County Conference be held on a Sunday, with a program designed to promote a campaign of house to house Evangelism; to this end we ask that every pastor pledge one-tenth of his time, six months in the year, to house to house visitations in the township assigned to him. We hope that countrymen may be recognized by appointment and election to Diocesan Committees and to the General Convention; that opportunity be given to present Country Work in city parishes; that city pilgrimages be made to the rural field; that every missionary be given the opportunity to report personally to the Department of Missions once every year. We recommend the Rural Workers' Fellowship of the General Church and its monthly magazine, THE RURAL MESSENGER, (the Rev. V. H. Sessions, Editor, Bolton, Mississippi). Membership \$1.00, including magazine."

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

Missionary Education Through the Lenten Offering

This is the first of three articles on the Lenten Offering

I. Preparation

By Frances H. Withers

WHAT does the Lenten Offering mean to the children of the Church?

Does it mean a deepening of their spiritual lives through a renewed consecration of themselves and their talents to their Saviour Jesus Christ, or does it mean a time of striving to see which school, class, or individual gives the largest amount of money?

More and more the realization is coming that the Lenten Offering is a mighty power that may bring boys and girls into partnership with Jesus Christ, resulting in a desire to carry on the work that He has left us to do.

Certain dioceses are using Epiphany Conferences to bring this about. The teachers and leaders of boys and girls are called together to study and prepare themselves to lead in the Lenten Offering. At the Conferences all materials provided by the National Council are on hand: posters, prayer leaflets, mission-study books, offering boxes, services, and also whatever the diocese itself puts forth. Typical subjects for discussion at such a Conference are:

1. How a Child Becomes Interested in the Church's Mission:
 - (a) Through the thing he can see.
 - (b) Through the things he can hear.
 - (c) Through the things he can do.
2. The Relation of the Sunday Church School to the Mission of the Church:
 - (a) Missionary information.
(The Sunday lesson and additional missionary teaching.)
 - (b) Missionary Giving.
The Sunday Offering.
Special Offerings.
The Lenten Offering.
3. Increased Interest in the Lenten Offering:
 - (a) Why do we want it?
 - (b) How can we get it?

An Epiphany Conference in a Diocese

For the past five years the Commission on the Church School Service League (or Program) of the Massachusetts Department of Religious Education has held, toward the

close of the season of Epiphany, a conference of the Church School and the Mission of the Church, to which Church-School teachers, leaders of all weekday organizations of boys and girls and all others interested, are invited. This Conference serves two purposes. First, it concentrates the attention of the diocese upon the missionary interest of its children during the great missionary season of Epiphany; secondly, it prepares for the intensive missionary teaching and activity of Lent and gives an opportunity to suggest the local use of the material which is available in connection with the Lenten Offering.

The program is varied from year to year: a well-known speaker from outside the diocese is secured, a missionary moving-picture is shown, a pageant is presented, etc., but the main value of the Conference lies in its opportunity for the informal consideration and discussion of the place which missionary instructions and service should have in the program of a Church School and its affiliated guilds and clubs. Now that the diocese has accepted the Epiphany Conference as an annual event, it is evident from the constantly growing attendance that it is appreciated and that it is giving an impetus to the right sort of Lenten Offering. Just as our "Day of Offerings" after Easter emphasizes the offerings of Prayer, Work, and Money, so the Epiphany emphasis is upon Study, a most important factor if the others are to mean what they should to the boys and girls of the Church.

A Parish Preparation for the Lenten Offering

In Epiphany the rector and superintendent of one Church School called together all teachers and officers. At this meeting each teacher was assigned a definite field of missionary work to study with the members of his or her class. The basis of this study was *The General Church Program* and *THE SPIRIT OF MISSIONS*. In connection with this study, each class was requested to build an exhibit picturing the work of the Church in one of the various fields. During the weeks preceding Ash Wednesday this was accomplished, and each class brought in on Ash Wednesday a real model of the Church's work in a particular field. Every country and phase of our Church's work were represented by an exhibit worked out in most interesting detail. The artistic craft-work done by the classes was surprisingly good. All of these exhibits were then suspended on the walls of the chapel of the parish house where the departments of the school came together for the closing services. On each Sunday during Lent two selected pupils lectured to the rest of the student body upon the work of the Church as depicted by the exhibit made by his or her class.

Epiphany Service of Light

That the children might have a more definite knowledge of the destination and purpose of the money contributed in their Lenten Offering, the boxes were presented during a part of the Epiphany Service of Lights. First there was the candle representing Christ the Light of the World. From this the Apostle candles were lighted, beginning with St. Andrew. As the different names were mentioned, outstanding facts and characteristics were cited for each. The candle of Judas was extinguished soon after it was lighted, and replaced by one for St. Matthias.

The hymn *For All the Saints* was then sung to mark off the Twelve Apostles from those who were to follow.

Candles were then introduced into the service for Polycarp, and for Irenaeus, Bishop of Lyons, both with sentences explaining their places in the apostolic succession.

Early English Church history was given after the hymn *Fight the Good Fight*, including an interesting story of the Welsh Church.

The Episcopal Church in America had its candle lighted from that of the Church of England. Its history was briefly outlined. After *Fling Out the Banner* the home parish had its candle lighted from that of the Episcopal Church. During this hymn the superintendent presented to each child his Offering Box.

In the front pew were seated boys and girls in native or otherwise appropriate costumes. As the rector spoke of the work toward which the offering was going, they came forward with candles to be lighted. As the work in China was in a hospital, and had to do with Americans working there, a girl in nurse's uniform came forward; a boy in a rough suit for work among the mountaineers; and one of the little colored boys of the parish was proud to represent the work among his race in St. Paul's School, Virginia. A Page of Sir Galahad went forward with his candle; a sailor represented the Seamen's Church Institute.

Everyone felt that the whole service was carried on with dignity and reverence, and the various mission-stations represented in person made a definite picture of the work.

Once again we ask the question, "What does the Lenten Offering mean to the children of the Church?" Through consecration and devotion on the part of leaders of boys and girls, it may be a means of increasing spiritual growth, a help in widening knowledge and interest in the Mission of the Church, and an opportunity for self-denial and sacrifice.

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

Again a Referendum

TO meet request for copies, the page advertisement with the above title, carried in recent issues of the Church papers concerning the necessity for an adequate Every Member Canvass, has been issued in poster form, one copy to be sent to each of the parochial clergy about November 20. An additional copy for any parish or mission not reached in this way may be had on request to the Field Department, 281 Fourth Avenue, New York.

Three Hundred Vestries Have Program Presented

THE Field Department of the National Council is carrying out a significant schedule of engagements this fall. Training of an intensive character is being conducted in forty dioceses. This does not mean forty occasions on which "speeches" are made. It means conference, training and instruction among selected leaders upon whom the National Council and the dioceses must rely to carry the message of the Church's Program to the general membership of the Church.

These engagements range from two days to two weeks in duration. Clergy conferences are being held in fourteen dioceses. In twenty-eight dioceses itineraries running from one to two weeks have been arranged, the purpose being to reach vestries. Perhaps three hundred vestries, in their corporate capacity, are having the work of the Church's Program laid before them and their responsibility for it demonstrated, and this not in addresses and exhortations but in thorough conferences, one vestry at a time. A full day is devoted to each parish and vestry. Other types of training work, normal institutes, etc., are being carried out in a number of dioceses.

In addition to the foregoing, Bishops Barnwell and Mitchell have trained some twenty leaders who are being routed through the dioceses of the Eighth Province.

The question may well arise, How is the Field Department doing all of this with a staff of only five full-time men? There are thirty-eight leaders participating in this work in addition to the corps in the Eighth Province. The answer is found in the use of secretaries of the other departments and particularly in the Associate Secretary plan.

The Field Department has gathered together and trained a group of thirty leading

clergy and laity, known as Associate Secretaries of the Department, who give as much as a month in the course of a year at the call of the Department. They serve without salary. The clergy among them serve by official agreement between their vestries and the National Council. It would cost the Council many thousand dollars to secure the same service from full-time secretaries. The Associate Secretaries are chosen from those who have demonstrated in their parishes and dioceses their ability to carry forward the work of the Church's Program; and the Department gives them the same training which the full-time staff receives. Without the help of the Associate Secretaries the Department could not begin to meet the demands made upon it.

THE committee appointed in the Diocese of Western New York to consider the best way of commemorating the Twenty-fifth Anniversary of Bishop Brent decided that the best testimonial the diocese could present to their Bishop on that occasion would be the assurance that the full budget and quota for the diocese and General Church would be made.

Speakers' Bureau

REQUESTS for the services of speakers, except Department Secretaries, should be addressed to The Speakers' Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 725.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker:

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering travel expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided whenever this can be done.

J. M. MILLER,
Secretary.

Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

An Interracial Conference

By *Emily C. Tillotson*

Educational Secretary

AT Eagles Mere, Pa., on September 21st to 22nd, there was held an Interracial Conference of Church Women, which was not alone interesting, but of deep significance. It brought together white and colored leaders to study the problems which concern both races and to seek ways of closer coöperation in the solving of them.

The Conference was held under the auspices of The Commission on the Church and Race Relations of the Federal Council of Churches; the Council of Women for Home Missions and The National Board of the Young Women's Christian Association.

We were represented by the following delegates: Mrs. T. W. Bickett, of North Carolina; Miss Margaret Weed, of Florida; Mrs. H. A. Hunt of the Fort Valley School, Georgia; Miss Mabel Bickford, of St. Philip's parish, New York; Mrs. George M. Plaskett, of Orange, N. J., and the writer. Altogether there were eighteen Negro women and thirty-two white women from fifteen different states, North, South, East and West. They came as representatives from women's organizations of the various Communions, from the National Council of Jewish Women, the National League of Women Voters, and the National Association of Colored Women's Clubs. Altogether a constituency of more than 2,000,000 women was represented. Among the topics discussed were the following: experience in interracial work among women; conditions of white and colored women in employment; problems of housing; segregation in cities, concrete methods of work in race relations and the question as to what Church women can do to create wholesome racial attitudes. The last topic discussed was the contribution of each race to better race relations, a white woman presenting what in her experience she had found was the contribution of the Negro, and a Negro woman presenting the other side of the question. All problems, many of them difficult, were discussed throughout from the point of view of their solution through the power of religious forces.

The leaders of the discussions were all women of experience, some of them being experts in their subjects. Among these were Miss Mary Anderson, Director of the Woman's Bureau of The Department of Labor, and Miss Madge Headley of The Staff of Negro Contacts in Cities, who led the discussion on segregation.

Mrs. Bickett was chairman of the Committee under whose leadership was discussed concrete methods of work in race relations. She was assisted among others by Mrs. Hunt, who spoke on community facilities, her illustrations being drawn from her experience at Fort Valley. Mrs. Bickett's contribution was most valuable because of her wide experience in interracial contacts, while her deep spirituality made its mark upon the entire Conference.

In the discussion of the conditions of white and colored women in employment, Miss Mabel Bickford was one of the leaders, while Miss Weed led the discussion on what Church women can do to create wholesome racial attitudes in the community at large. The spirit of the Conference throughout was most truly Christian, the subjects on the program being discussed not alone with intelligence, but with forbearance and with a real desire to see all points of view and do justice to them.

In this connection the comment of the representative of the National Council of Jewish Women is interesting. In a report of the Conference she wrote, "The purpose of the Conference was not to talk in circles, but to find ways to square interracial relations with Christian professions of brotherly love in its best sense."

A findings committee was appointed to bring in a consensus of judgment of each session, a difficult task which was most ably performed. Their report was in part as follows:

"We realize that interracial action must be preceded by interracial thinking. We find that the women of our churches need to learn to work *with* rather than *for* the Negro. We believe that the existing church organizations constitute the best channel for creating this attitude." On the matter of industry, the findings recommend "that influence be used to create right public opinion to reach those responsible for legislation, and those in control in industry." Several specific measures are outlined for securing the support of church women in getting better conditions and justice in the courts; church women are urged to use "as far as possible the power of the press to influence and create wholesome and just impressions and to bring about better understanding between the races," and to seek especially the power of the metropolitan newspapers. The training of young people in

liberal racial attitudes was especially stressed, and the findings suggest "that situations be created in which older and younger people may work together in church and community projects"; and that "church women discover the interracial experience which young people of their denominations may have in their college life."

The findings urge "that increased emphasis should be placed upon interracial education and that in its development Race Relations Sunday and the week immediately preceding that Sunday should be included in a suggested program for parent-teacher associations, women's clubs, Roman Catholic and Jewish groups, young people's organizations, Sunday schools and all other groups related to church or community life."

Those who were privileged to be present felt that important steps had been taken along the difficult path of better racial understanding, but there is still much to be done.

At New Orleans we pledged ourselves to the use of our best efforts and strongest influence toward the promotion of international and interracial good will. The Eagles-Mere Conference has shown us new ways of striving and accomplishment. To use the beautiful phrase of our Message rededication, "Let us make the strength of our deeds the measure of our faith," in this as in every other endeavor.

A World Fellowship of Intercession

FRIDAY, March 4, 1927, is announced as the Day of Prayer for Missions. For years women of America have observed the first Friday in Lent as a day of prayer. In 1927, the observance will be world wide. In the response to the call issued by the Council

of Women for Home Missions and the Federation of Women's Boards of Foreign Mission, letters have been received from Great Britain, Europe, China, Japan, India, Korea, and other lands revealing the longing of the hearts of the women of the world for a world's day of prayer for missions.

It is hoped that in tens of thousands of cities and communities in America, women of all denominations and all races will meet for prayer on March 4th.

Reports of the observance of the Day of Prayer in 1926 have been received from forty-seven states and from Canada. From many small towns came such messages as "For the first time, women of all denominations met to pray together." "We hope that every year now we may continue to observe the day together." Many letters tell of the fact that much time was spent in real prayer. Letters from pastors comment on the spiritual value of the observance of the day and of the inspiration brought to their churches. From one woman in a small town in the middle west came the message, "The Day of Prayer service was observed in my own home. I enclose the offering of 40 cents to be divided between the home and foreign objects."

From about 650 cities and communities contributions made on the Day of Prayer were sent to the office of the Council and the Federation for work among Farm and Cannery Migrants, Women's Union Christian Colleges in Foreign Fields and Christian Literature for Women and Children in Missions Fields. To these three objects suggested for gifts in 1926 there is added a fourth object for 1927—Religious Work Directors in Government Indian Boarding Schools.

As the announcement of the Day of Prayer for Missions goes forth, thousands of women give answer, "Let us pray."

(In a later issue there will be published information as to the material to be used.)

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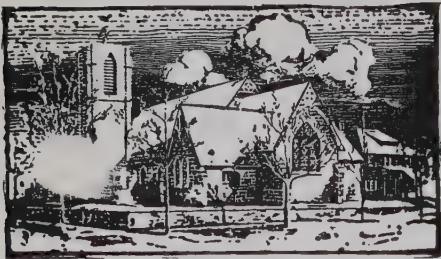
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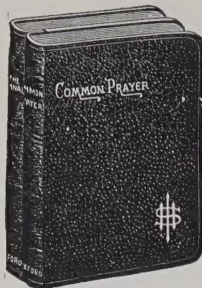
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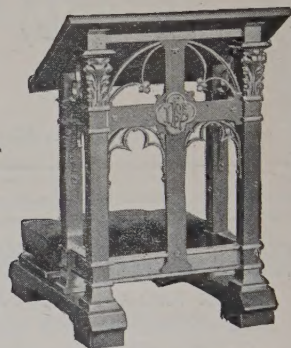
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Each article is written by the Bishop of the diocese described, or some one designated by him for the purpose, and is profusely illustrated with new pictures of the Church's work in the most remote corners of the world.

SOME OF THE DIOCESES DESCRIBED

WEST INDIES AND SOUTH

AMERICA

Guiana
Nassau
Argentina

AFRICA

Bloemfontein
Lebombo
St. Helena
Mauritius
Nyasaland

ASIA

Dornakal
Chota Nagpur
Labuan and Sarawak
Singapore

AUSTRALIA AND NEW

ZEALAND

New Guinea
Willochra
Auckland
Melanesia

and many others.

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AGAIN A REFERENDUM

PAY AS YOU GO

So said General Convention at New Orleans. Then General Convention adopted a Budget covering only the support of work that is now going on. No new work; no advance; just the "bread and butter" of current maintenance. The Convention refused to stop any of that work.

LET THE PEOPLE DECIDE

So said General Convention at New Orleans.

SOME DID NOT UNDERSTAND

A year ago that the Canvas *was* a Referendum.

RESULT: In 1926 Current Work to the Extent of \$200,000 had to be Cut.

SHALL IT HAPPEN AGAIN?


You must decide.

Each pledge card for 1927 is a ballot.

So far as *you* are concerned, the failure of *your* parish to subscribe its quota is a command to the National Council to cut again.

THE EVERY MEMBER CANVASS AGAIN A REFERENDUM

How Do YOU Vote?

PUT THE CROSS  INTO YOUR GIVING